

Eight learned per- sonages lately conuerted (in the Realme of France) from papistrie, to the Chur- ches reformed: hauing aduisedly and ho- lily set downe the reasons that moued them thereunto.

The names and degrees of the Conuerts.

- 1 Melchior Roman, a Spaniard, Proctor for the Iaco-
bins at Rome.
- 2 Iohn Norman, Subprior of Marestay, a Preacher.
- 3 Father Abraham, Prior of Carmes in Arles.
- 4 Antony Gineslet, a Confessor, of the order of S. Francis.
- 5 2 Signeur Lewis of Caransy, a Priest.
- 6 Father Edmon, a Iesuite Preacher in Burbon, Doctor of
diuinity.
- 7 Iohn Colleij, a Caputchin and a Preacher, Guardian of
S. Omer.
- 8 Symon Palory, Prior of the Order of the Holy-crosse.

Translated out of the French printed copies, By W. B.



Printed at London, for W. B. and are to be solde
at the signe of the Bible in *Pauls Church-yard.*

1601.



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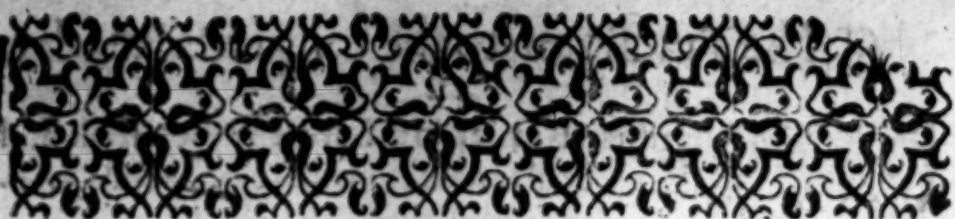
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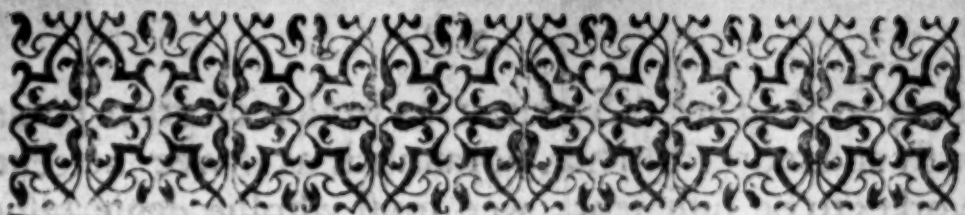
¶ The Translater to the religious Reader.



Christian Reader, in this treatise thou shalt find the particular names of only eight persons, lately (and at severall times) converted, in the kingdom of *France*: although in deede diuerse others at the same times with them, and since, haue forsaken the Synagogue of *Rome*, & turned to Christ. Blessed be God, who hath sent light and saluation to them that sate in darkenesse and in the shadowe of death. For, of blinde and superstitious Papists, these are now become faithfull and zealous Christians. And to make it appeare, that they did not rashly and vnadvisedly disclaime their former errors and superstitions; the learned sort of these Conuerts (being eight, in number) haue publicly deliuered, in the reformed Churches, the principal reasons & mo- tiues, that haue drawne them from the Papacy. The which, being seuerally printed in French, & comming afterward to my hands, I haue done my poore best (which indeede is verie meane, & this but my first worke) to translate them; and haue now in one volume published the, for the great good, I doubt not, of gods Church. For, such is their learning, pietie, & zeale exprest herein, that by the reading thereof (I haue good hope) the aduersarie Papist will be confuted, the wauering Protestat confirmed, the carnall professor rouzed and awaked, & the godly Christian comforted & encouraged, cheerefully & zealously to go on, in the holy profession of Christ. And, as it pleased god after the flood, by eight persons to replenish the whole world, through bodily generation: so, we haue great cause of hope, that by the preaching & example of these eight learned deuout Conuerts, it may likewise seeme good to his diuine Maiestie, to bring in the light of his truth among a worlde of Papists, to the regeneration of their soules. LORD GOD, of thine infinite mercie & loue to thy church, & for thy great name and sonnes sake, hasten the ruine and desolation of *Babylon*, & build vp the wals of thy spirituall *IERUSALEM*.
Amen. Amen.



Ince the comming of these particular copies into my handes, and whiles they were in printing, I haue also receiued farther aduertisement, that, the Pope hauing caused a Iubile to be kept at Orleance, in regarde of the re-edifying of the Temple of the holy Crosse, the the King himselfe came thither, and brought with him his Confesser of Saint Eustace: where he publickly preached and condemned bothe the unmeasurable Authoritie of the Pope and his Iubile, his Indulgences, Purgatory, & the Adoration of the crosse. And thereupon the Easter daye after, there did ioine themselves vnto the reformed churches 23. persons; and, in sundrie places beside, God gathereth a great number of his sheepe into his sheepfold, in steede of those fewe hypocrites that departe from it. The particularities whereof, as also what memorable occurrents shall ensue so great and miraculow a worke of God for the propagating of his church, shall hereafter, Godwilling, bee made farther knowne, for the Publicke benefite.



The Conuersion of Signeur Melchior
Roman, a Spaniard, sometimes Proctor of
the order of Iacobins at Rome, for the prouince
of Thoulouse, which he hath publickly protested in the
reformed Church of Bragerak, the 27. of August
1600. being Sunday.

THE holy scripture telleth vs, that
the good *Iacob*, seeing himselfe de-
ceiued by *Laban* (who the more hee
serued him, the lesse was recompen-
sed, receiuing nought else but ingra-
titude and iniuries) went into the
land of promise, carrying away with
him all his riches. Saint *Ierome* saith, and also *Pagnine*,
that *Laban* signifieth whitenesse: and *Philo* the *Hebrewe*,
that this word *Laban* signifieth colour: so that vvhether it
be in the one or other signification, it representeth an
accidentall and inconstant thing. Who is this *Laban*? A
deceiuer, a traitor and an vngratefull person, vvhom hath
so oftentimes deceiued *Iacob*? What is this cursed wretch?
vvhom hath onely the apparance of good, but no solide nor
constant good indeede. It is euen this papistrie, and So-
phistrie, vvhich vve see in these tromperies and deceits
of riches, and vnder the title of holinesse, of obedience,
of pouertie, of fastings, and fained disciplines, leadeth
B many

many to despaire. Surely it is a worke of great pietie
 to fly and retire from her. Forasmuch as if wee belecue
 workes to be sufficient, wee must whollie denie Iesus
 Christ, and say that his passion was without fruite:
 which were a sinne against the holy Ghost. And there-
 fore now doe I purpose with all my affection to with-
 drawe mee from this *Laban* or idolatrie (as did the good
Jacob) with an infallible beleife that her promises are
 vaine and deceiuing: and I doe knowe my nature to
 be so depraved and corrupted, that it were impossible
 for mee to attaine saluation through my workes,
 according to her cursed counsell. And that which I
 finde more detestable is, that notwithstanding the per-
 fect wisdom of holie writte, whereunto the Prophets,
 Euangelists, Apostles, and the sacred worde of our
 Saviour Iesus Christ doe beare record, that in beleeu-
 ing them wee shall haue life euerlasting (the scope of
 our desires, and tipe of true felicitie) and contrariwise,
 a curse, and anatheme pronounced against those that
 shall either thereunto adde or diminish, *Apo. 22.*
 Yet our aduersaries against this celestiall trueth (the
 onely foundation of faith) doe approue a thousande
 traditions and vnwritten doctrines, forged vpon a mor-
 tall anuile in the shoppe of humaine wit. But O pro-
 digious thing, oh monster of our age, vnknowne to
 the most peruerse heretikes and fullest of impietie! One
Archicoriphee, and as it were a Patriarke of others, hath
 not blushed to write, nay which is more, to imprinte
 and publishe (not without horrible blasphemie) a lit-
 tle Treatise of the insufficiencie of the Scriptures.
 Where is then the perfection of them which is so high-
 ly

ly commended by the Apostle, who saith; *It is not permitted to knowe above that which is written. 1. Cor. 4. no,* not if an Angel should speake otherwise. *Galath. 1.* Could they not, or ought they not, or had they not the knowledge, or durst they not fully reueale vnto vs the mysteries of truth concerning saluation? Surely it were sacrilege to thinke it, and Atheisme to belecue it. Alas, what would become of so many religious soules, since the worlds infancie, vnacquainted altogether with the inuentions of Romaine Bishoppes, brought forth but since a fewe forepassed ages. Let vs assure our selues, that that which is the first, whether it be prophecie, or the written gospel, is most true and sufficient to saluation: otherwise what shold we belecue, where shold we ground our selues, wheron would our faith lay hold, if we shold follow mans inuentions? Euery man is a lyer & cursed be hee that trusteth in the arme of flesh. Men would teach against Gods worde, that the sonne of man, God and man, is vnder the forme of breade, in the pretended sacrifice of the Masse: that his body is made of breade, or at least that the substance of breade is chaunged into him: that hee is to be sought for betweene the handes of the Sacrificer. Good G O D what absurditie is it to seeke the father of eternitie, the Creator of the worlde, who hath the heauens for his throne (respecting his diuinitie) and who according to humane nature, sits on the right hande of the father, from whence hee shall come visibly to iudge the quicke and the deade, to seeke him I say, as great as hee was vpon the crosse, closed within a little morsell of dowe, lesse than halfe a foote. Should hee be

founde where hee is not? What blindenesse trowe you
 is this? Let vs rather seeke him where hee aduertised vs
 that hee would retire himselfe, and prepare a perma-
 nent habitation for those that are his: hee alone is a
 faithfull witnesse, hee alone is our Doctour to reueale
 his secrets. Let vs goe to the lawe of grace, to the gos-
 pell that speaketh plainly and certainly hereof. What
 is hee so ignorant or foolish that would fasten to this
 corruption the prince of immortalitie? seeing that the
 Sacrament consecrated is often subiect to the eating of
 Mice or Rats, and apt soone to corrupt. I can alledge in
 testimonie of the trueth, that which I sawe at *Lymoges*
 in the Couent of the *Iacobins*; The prouinciall beeing
 come thither, founde an infinite number of formes or
 consecrated sacrifices, much eaten with rats & wormes,
 wrapt about likewise in cobwebs: and againe in the saide
 place, the first sunday after the Octaue (vnder pretence
 of religion) the Subprior threw downe the boxe, falsely
 and maliciously accusing these of the true religion re-
 formed; thereby minding to haue massacred them as a
 domesticall seruant of the saide couent publickly con-
 fessed, and therefore was whipped in the saide towne,
 and banished the same. In *Leride* a goodly towne in
 Spaine, within the Church of the Couent of *San Do-
 mingo*, the proctor of the Couent being come into the
 towne, saide Masse, and consecrated many wafer cakes
 to giue them to the communicants: whereof some were
 left. But one of them at his returne into the vestrie fell
 downe: which hee treading ypon, crasht it to peeces,
 and spoyled it with the dirt of his shoes. Fower *Augusti-
 an* Monkes were hanged in *Seuil*, for that they said Masse,

and

and did not purpose to consecrate: such is their extraordinarie proceeding to cause the people to become idolaters to the breade and chalice. *Molon* an inquisitor at *Barselone*, after the consecration, did cut the breade consecrated, with fissors. Also Pope *Sixtus* the fourth in the towne of *Florence*, commaunded that when the Priest had taken away the Sacrament, the people then worshipping should be murdered: which bloudie choler was put in execution. Pope *Gregorie* the seauenth, hauing asked the Sacrament touching the reuealing of certaine things against the Emperour, and receiuing no answere, threw it into the fire. To be short, Pope *Victor* the third, a Bishoppe of *Ebora* and also the Emperour *Henry* the seauenth were poysoned in taking the Sacrament. Loe, these are the absurdities and prodigious acts, whereunto transubstantiation would subiect the glorious bodie of our blessed Sauour, if it could preuaile. Besides, the *Concomitancie*, which is falsely pretended therein, is the occasion of the peoples priuation of the cuppe against the ordinance of Christ, who hath commaunded, saying *Drinke yee all. Math. 26.* and the practise of the Church, *1. Cor. 11.* and so they are deprived of consolation in participating through a liuely faith really the benefits of the bloud of our Sauour for the remission of sins, and confirmation of gods couenant. Now the taste of the substance of bread, the saueur & odour of wine, the inseparable accidents of the essence, their true foundation, and wherein they subsist, doe teach vs that the signes abide in their naturall and essentiall proprietie: not in their vsage, which represents vnto vs (as a liuely image, and really present, and as an instrument of Gods grace)

the spirituall foode, the quickening refection, the pledge of immortalitie, to the penitent and faithful soule; bread being the communion of the bodie, and the chalice sanctifying the communion of the bloude of life, knowen, receiued, apprehended and applyed, as well through the secret operation of the minde in the elect, as through the efficacie of faith: which is a presence of things absent, a vision of things inuisible, an hypostasis of the mysteries of eternall saluation: Loe this is the truth of this Sacrament, contrarie to mans tradition. But time will no more suffer me to repeate the erronious absurdities of this tradition. Now of Purgatorie which they dote vpon, it is contrarie to the washing and purging of Christ his precious blood shedde vpon the crosse, applyed through vertue and secret operation of the spirit, & receiued through a liuely faith. But these are but Monkish absurdities, to imagine, that the vnspeakeable dignitie of the Sacrifice of Christ is not perfectly able to blot out our offences, to reconcile soules vnto God, & to iustifie before the throne of iustice: it is surely a great diminishing of his mercie, grace and vnspeakeable fauour, a too much eclipsing of the inmatchable glorie of the Ocean of his compassions. I leaue behinde for breuitie sake a Chaos of like errors: most humbly beseeching the Lord to haue mercie vpon the ignorant, to enlighten them in his knowledge, and to confounde those that maliciously warre against the trueth. I will bee no longer a captiue in *Babilon*, thus to haue no remembrance of *Sion*, nor remember my selfe. And for that I cannot sing the Lords song in a strange land, in this pernicious *Babilon*, nor vpon her bankes which doe overflowe with abominations,

I will make riuers of my eyes with a sweete remembrance & contemplation of the spiritual *Ierusalem*, notwithstanding all aduersities, which cleanse vs from vitious imaginations, from all superstitions and idolatries, to the end I may worshippe one onely GOD, and beleeeue in his gospell, renouncing all humane inuentions: which faith is giuen vnto vs by the holy ghost, through the preaching of the holy Gospell, as it is written in Saint *Ma^tthewe*. Chap. 16. *To the Romanes*. Chap. 10. and in the *Actes*. Chap. 16: and in many other places, which to shauenne prolixitie wee will not now name. This profit therefore commeth of tribulations. And surely I may well say that which I my selfe haue experimented a fewe daies past: wherein I was tormented with an infinite number of imaginations, caused in respect of the absence of my parents, to see my selfe in a strange contrey, to heare the Papistes murmure and ordinarily speake against mee, with threats and slaunders; but howsoeuer, I did pray vnto the Lord for those that persecuted mee, and for mine owne comfort and consolation: for it was the true meane to fortifie me the more in the trueth of the gospell, as at this present I doe with my eyes behold fresh comforts, and new effectes of the holie ghost in my soule, bidding me perseuer in the obedience of the worde of life. This was the purpose of *Esai*, who saide; *O Lord, in tribulations wee will seeke thee*: and of the Prophet *Dauid*; *Fill their faces with shame and reproche, then they will seeke thy mercifull name.*

name. By the mouth of the Prophet *Osee* saith G O D himselfe; *In their troubles and anguishes they shall rise up and acknowledge me.* By *Ezechiell*; *My Zeale shall be taken from thee, and I will cease and will no more be angry with thee.* God giueth vs manifestly to vnderstand in this place, that he is angry the more with vs, when he doth not punish and chastice vs with tribulations: for then hee sheweth not the loue he beareth vnto vs. Saint *Iohn* saith in the *Apocal: Chap. 3.* *that those whom he loueth he chastiseth*: a great consolation doubtlesse. *Eesai. Chap. 43.* *When thou shalt passe thorough the waters, the riuers shall not couer thee: and when thou shalt tread vpon the fier, it shall not burne thee.* This is represented vnto vs in *Exodus, Chap. 14.* when the *Hebrewes* passed through the red sea: in *Daniell. Chap. 3.* when the young men of *Babylon* were cast into the burning flames. God could well haue hindered them from casting the three innocent young men into the fier: but hee the more to shewe his glorie, and for the saluation of his own people, suffered the to be thrown into the fier without receiuing any dammage or hurt. In like manner the Lord doth shewe greater mercie vnto mee, in chastising mee with tribulations, giuing mee patience & spirituall strength, then if hee had deliuered mee from the outragious ignominies and aduersities abouesaid. For I vvell kneve that vwhen I vvas in tranquillitie and rest, he had as it vv ere forgotten mee: but so soone as he laid his crosse vpon me, I knew that I vvas his creature, bought with the inestimable price of his ovvne bloude, vvho
hath

hath iustified mee, through his vnmeasurable mercie and heavenly grace. Thus much doth the Scripture teach vs, when it saith, that the king of *Babylon* sawe three young men walke in the midst of the fiery flames, singing praises vnto God; and that they were accompanied with another, resembling the sonne of G O D. For tribulation taken with patience, procureth God to come to vs & be our defender, being free and loose from papisticall dignities and ambitions: who with inuentions of rich Altars beautified with idolles of golde and siluer, with many thousands of other superstitions, doe hinder men from attaining to the true knowledge of the Gospell of grace. The imitation of the Apostles, *Actes. 5.* causeth wise men to reioyce in their afflictions, standing in great feare of prosperitie. Saint *Ierome* compareth tribulation to *Ionas* his whale: when others thought shee swallowed him vp to kill him, she swallowed him vp to saue him. Saint *Gregory* saith, that like as perfumes laide vpon coles, declare their force and good smell, so men doe shewe the fortitude of their vertues, passing through the fouds of aduersitie. Saint *Barnard* saith, that as woll is to bee carded, wherewith fine & pure cloth is to be made, so must the life of the iust be tormented, to the end their knowledge prooue more excellent. Saint *Chrysostome* saith, that vertue surmounteth in patiently abiding: that affliction is the true hauen of heauen, Saint *Gregorie* proues it. God himselfe in Saint *Mathew* saith, that the way that lea-
C
deth

death to death is very large:therby meaning to inferre,
 that those who would obtaine glorie, must first passe
 through many tempests and difficulties. And surely it
 will be an vnspeakeable contentment vnto vs, if wee
 consider that those passages are by Iesus Christ him-
 selfe set downe and declared; he I say, who is the way
 of glorie: and let vs not wonder, if they be set with
 thornes; but rather thinke and consider of him who
 hath first passed them, and whither he at last resorted.
 In the booke of Wisdome it is written, that the Lord
 had made knowen the right way, together with his
 kingdome, vnto the iust. O Lord I beseech thee, at this
 present, to shewe mee the right way, that I erre not.
 For I do stedfastly beleue, that Iesus Christ liuing in
 mee, abolisheth the curse of the lawe, condemneth
 sinne, mortifieth death, he alone is peace, comfort,
 iustice, and life euerlasting in my soule. Now must
 feare and amazement giue place vnto all these; now
 must pensiuenesse, and hell it selfe depart from mee:
 Christ Iesus, abiding and liuing in mee, doth con-
 sume and banish all euils that afflicted mee. Hence it
 comes that this vnion & cōiunction is the cause that
 I am deliuered from terrours, separated frō the flesh,
 transformed into Iesus Christ, and into his kingdome;
 which is the kingdome of grace, iustice, peace, ioy,
 life, health and euerlasting glorie: so that liuing in
 him there is no hurt can chance vnto me. God pro-
 mised that there shold no more come an vniuersal de-
 luge: & in signe of a peaceable loue, he gaue the rain-
 bowe, (a pledge of his mercie) which the Gentils cal-
 led

led *Ianus*, as saith *Berosus* the *Caldean*. This is that bow whereof Saint *Iohn* speaketh in the *Apocalips*, to be owner the head of Iesus Christ, signifying Christ crucified with his armes spread abroad. The red colour of which celestially bowe representeth the bloud of Iesus Christ, & his greene colour berokeneth hope: for that in his wounds and bloud remaine all the hope of our good being: and the seuerall colours declare vnto vs the multitude of his mercies. This is that token which God the father promised in redemption of the world: whereof Saint *Paul* to *Titus*. Chap. 3. saith, *that the bountifullnesse and loue of God appeared, not in regard of any workes of iustice by vs performed: but he sauieth vs according to his great mercie.* When there shall be presented, before my eyes, the darke clowdes of sinne: when sorrowes and terrours shal with huge violence threaten mee: when dangers, persecutions, iniuries and other torments shal come vpon mee, then will I beholde the celestially couenant, I will cast my eyes vpon Iesus christ crucified; in whome I shall finde plentie of hope. For hee is our onely refuge, and such a one as Saint *Paul*. 2. *Corinths*, calleth the *father of mercie, and God of all consolation, comforting vs in all our calamities.* Wherefore I wil alwaies be running to him, arming my selfe with inuincible patiēce. For the good Chirurgeon sheweth his experience in dangerous wounds; the physitian his skil in great maladies; in perillous battels, the prudent, couragious & valiant captain declareth his strength & policy; & in great tempests & storms, the expert pilot exerciseth his diligēce.

Affliction is no new thing, neither am I alone he that endures it. *S. Gregorie* saith, that if we would consider that which the Saints haue endured, we should see all our tribulations to be of very smal importāce: particularly, if we looke vpon & contēplate Iesus Christ, the true God, tormented vpon the crosse, we should perceiue our miseries in comparison of his, to be but a droppe of water in respect of the whole Sea. And *S. Bernard* saith, that Christ Iesus is not onely the mirror of patience, but the recompence and rewarde thereof. To this end therefore will I contemplate his crosse, whereby I shall reape great comfort and reward. But what recompence (say the worldlings) wilt thou haue, seeing thou hast forsaken thy contrey, thy parents, thy meanes whereby thou mightest haue liued pleasantly? thou hast left thy vocation, and all these hast thou abandoned in the pride of thy daies. Then will I answere them, according to the saying of *Saint Bernard* in his meditations; that if it be a difficult thing for one of the most iust vnder the lawe to be saued at the point of death; it will be more hard, & as it were, impossible for him to be saued, that at his death presents vnto God nothing else but his bones, (which dogges refuse) hauing giuen their flesh to Satan, as daily they doe, employing the time in vaine glorie, in proud ambition, onely delighting in the flesh, as they are guided by the diuell. But then they wil tel me, that at the houre of death, through vertue of the popes Bull (saying, *S. Peter, S. Iohn, S. Paule, S. Crespas, & S. Macharius* helpe me) they shall be saued.

But

But if they wait til that time in that beleefe, they shall manifestly see, how God wil heare them; sith they attribute to a mortal creature gods eternall glory, and place their hope in the Bul of a *Croisade*, which is highly esteemed in *Spain*, where euery yeare it is bought at ten shillings price: by vertue wherof, they are tolerated in Lent time to eate eggs, milke, butter, cheefe, & besides to be absolued (as they fondly imagine) from their sins, & aswel *à culpa*, as *à pena*, that is to say, aswel frō their fault as frō their punishmēt; once in this life, & another time (through Purgatorie) at the houre of death. Besides this, there is another Bul, named *de los finades*, that is to say, of the dead, through which (first hauing yearly well paid for the same) the partie liuing may, for euery Bul, fetch a soule of his friend or parent out of purgatorie. To be short, great store of siluer & reuenews is gotten in respect of pardōs, or the Popes indulgences, who vaunteth that hee detaineth and keepeth treasure of the bloud of Christ and of Martyres. An intollerable and auaritious abuse doubtlesse, contrarie to holie writ, which certifieth that the mercie of the father of compassions presenteth to the faithfull, forgiuenesse of their sinnes to saluation, through the vertue of his holy Ghost, applyed and receiued by a liuely and iustifying faith, of euery one beleeuing in Christ; who was giuen for our iustice, sanctification and redemption, died for our sinnes, and rose againe for our sanctification. This is all my hope, the foundation of my faith, whereby I may overcome the terrours of sinne and death, and enjoy

eternall life. And againe, of the like corrupted stuffe, as the Bulles before mentioned, is the Canonizing of the Saints and deifying them: with whome the scellie ignorant people commit idolatrie, and spirituall fornication, very impiously and incredulously against God, who is onely able to saue & restore to life those that are deade. Hence proceede so many pilgrimages into strange contries; vnder pretence whereof, many adulteries, fornicatiōs, Sodomies, incests, much drunkenness, and other execrable wicked actes are daily committed: and their bodies are adored and superstitiously worshipped vpon earth, whose soules oftentimes are tormented in hel. The manner of the Popes proceeding in canonizing many Saints (for the most part pretended) is very notorious. For many times since the raigne of Poperie, those are placed in this ranke, of whome there remains no memory or testimonie of their life and conuersation: to the end that, through processe of time and running on of the world, there might be conceiued and brought forth a forgetfulness of their vices and enormous crimes, which they might haue perpetrated. And if any dare speake against such persons, endeauouring to be anie hinderāce that, vnder such a false title, holines & sanctity be not attributed vnto them, the Inquisition knoweth very well how to stoppe his mouth & remedie it, by cruell torments & vntolerable punishments. And againe, there want not in these kind of affaires & businesses, gildings, aromaticall saouours, pretious ornaments, admirable stones, impostures, illusiōs of signes and

and wonders, as well in the tombes where the reliques are laide, as in the images and statues erected: which oftentimes, by artificiall motions, do produce teares, to the end that through such kinde of spectacles and sights, the eyes of the spectators might be deceiued; a thing so familiar & common, that such deceiuers haue many times beene by the lawes punished. To be short, without entring further into this bottomlesse pit of a matter so lamentable, I will only say, that gold, siluer, fauours and liberalities with the Pope can worke much, for raising such persons into this reputation of holines & deification: which comes not from the spirite of sanctification, but from the authoritie of a sinfull & mortal man. For a testimonie wherof, note but the thundring brute & fame within *Rome*, in many kingdomes, & within the couents of Monks, touching the intention of the Iesuites: who haue offered 50000. crownes, employed the credit of Potentates, & sundry Princes, that *Ignatius* their patrō & first founder may be canonized. But his cursed remembrance was so fresh, that neither he nor any of his disciples could yet attaine therunto. Vpon these purposes of cunning deuises, I will not forget the trickes of the Portugal Nūme, so famous in respect of the effects which the diuell wrought in her person. Shee, while she prayed, was lifted vp into the ayre, & there staied without any visible proppe. She bare vpon her heade the thornes, and likewise the wounds of Iesus Christ, in other parts of her bodie: by meanes whereof many Princes, Dukes, Lords, and a number

ber numberlesse of people came from farre con-
 tries to see and adore her: But the Lord of truth,
 in the end, discovered this fraudulent and diabolicall
 deuice, and the Inquisition being forced by the eu-
 ident light of the truth, repressed it. These are the
 Saints and Ladies, forsooth, their conception & bring-
 ing forth, and their qualities, on whome the pa-
 pistes hope, and at whose hands they looke for suc-
 cours both in life and death. VVherfore I vtterly re-
 nounce them, and doe onely put all my trust & con-
 fidence in my Creator. As for the absence of my
 parents and contrie, I must and will yield most hear-
 tiethanks to God almightie, for that hee hath not
 placed mee in the vniuerfall number, but in the par-
 ticular number, hauing withdrawne mee from the
 bondage of the diuell, from the worshipping of I-
 doles, from the inuention and errours of men, &
 in their steede hath communicated vnto mee the in-
 estimable gifts and graces of his holie Gospell. And
 this is very well explaned in *Genes.* 12. when G O D
 commaunded *Abraham* to come from his contrie,
 from the house of his father, that hee should forsake
 the world and his owne lusts and affections, and one-
 ly seeke a peaceable and quiet life of the minde. *Saint*
Ambrose expounding that place, saith that he shoulde
 conuerse in heauen, to the end that leauing the con-
 uersation and managing of worldly matters, he shold
 speake with God, and fasten al his thoughts vpon him.
Saint Paule saith to the *Hebrewes*, *Chap. 11.* that *Abra-*
ham went forth, not knowing whether he should goe,
 insinu-

insinuating thereby, that as soone as God had commaunded him to come forth, *Abraham* straightwaies obeyed him, not seeking answeres or excuses: he went and knewe not whither, for that hee knewe not the place, hauing no person with him for his guide, but onely his owne humble obediēce to gods diuine providence. He had a sonne, whome the Lord commaunded to be sacrificed in the mouut of *Morea*, which signifieth, the *Mount of diuision*: there he was readie with his son *Isack* to haue kild him. God might haue charged him to haue sacrificed his son in his own house: but he ordained that he should come forthe of his house, and should goe to the *Mount of diuision* with his sonne; which is not without a mysterie. For God meant thereby to note vnto vs, that we shold sacrifice (in the fier of his diuine loue) our owne sonnes, *videlicet*, our appetites and carnall desires: for the performance whereof, there is no place more fit and conuenient then a straunge contrey, hauing left our Parents and riches behinde vs. This is the high *Mount of diuision*, where the deuout soule vieweth many more mysteries, then those who abide belowe in the valley, at the foote of the Mount, at the house of their Parents, without clyming vp to Godward, with all their thoughts and affections. Saint *Chrysostome* saith, *that absence from ones contrey is more rich than cities and more glittering than the vniuersall world*: And speaking of *Abraham* in his 13. Homily vpon *Genes.* saith; *Think I pray you, with what loue the Patriarke affected tranquillitie, seeing he kept it so many yeares.* And *Dauid* saith;

I had rather be the meanest in the house of God, then conuerse in the palaces of sinners. Where, Saint *Chrisostome* by the house of God vnderstandeth a strange land, and a separation from the world. *Jacob* seeing himselfe ouerwhelmed with miseries, and persecuted by his brother *Eſau*, forooke his originall conuersation; went from his fathershouse into a strange contrrey: and taking his way toward *Anan*, he wandred so solitarie & meditating, that being come thither and finding himselfe wearie, he sat downe; and falling a sleepe, sawe in a dreame, a heauenly ladder, the one end wherof touched the skies, and the other the earth, whereupon was the vniuersall Creator, the true sonne of Iustice, the brightnesse that illuminateth soules, and consumeth all darkenesse. In the absence of the visible sun, there appeared vnto him a sunne inuisible: the beame of the sunne that gaue light vnto his bodie forsaking him, there came vnto him the beames of the sunne, that brought light to his soule, changing an outward brightnesse into an inward light. The sunne that had created him did shine vnto him, *Iohn. 1. 9.* the sun in create, from whose light proceede all other lights, as from an euerlasting light, the fountaine of life and saluation. Who, by the saide vision, gaue *Jacob* to vnderstand that from him shold come the Messias, our blessed Redeemer: that the first degree or steppe of this ladder was *Abraham*, the second *Isack*, the third *Jacob* himselfe, and so forward all the rest recounted by Saint *Math. Chap. 1.* vntill Iesus Christ the sonne of the virgine, who was at the end of the ladder, opening

ning the gates of heauen, which before were shutte. God was able to haue shewed him this mystery in his fathers house, frequenting his friends and kinsfolkes: but he shews not himselfe but to those that are alone, and haue shaken hands with worldly vanities. By these arguments may be seene, that the life of a stranger hath a farre more excellent contemplation (seeing his meditations are profitable) then the daily and fond studies of the greatest Papistes and Sophisters. In the desert of *Madian* *Exod. 3. Chap.* *Moises* was keeping of sheepe, when the Lord appeared to him in a burning bush, making him his Ambassador, and Coronell ouer the children of *Israell*. Hee was all alone in the Mount *Sinai*, farre from dignities or ambitious desires, when hee spake with the Almighty, and receiued of him his lawe, *Exod. 19.* *Esaï* was alone, when hee had a vision of the Lord of hostes; the *Seraphins* with their winges couering themselves, *Esaie. 6.* *Helias*, *Elizeus*, and the sonnes of the Prophets walked alone within the desert conuersing with GOD, triumphing ouer the worlde, riches, ambitions, and carnall forces. Others, of whome (saith Saint *Paule* to the *Hebrewes*, 11) the worlde was not worthie, conuersed in mountaines and caues of the earth. What meaneth it, that GOD hath called manie of his seruauntes from their contrie and from their Parentes, but that those who are of the worlde, are not worthie of them whome GOD loueth? They are brought from
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the

the house of their fathers into strange contries, there to see and beholde great mysteries. In the wildernesse *Iohn Baptist* was: he, of whome many yeares before *Esaie* had prophesied, *Chap. 4.* that he was to be a voice that should preach in the desert. And Saint *Iohn* the Euangelist walked through the Ile of *Patmos*, when God reuealed vnto him the *Apocalips. Iohn. Chap. 1.* The Eunuch of *Candaces* trauailed through the kingdome of *Ethiopia*, and comming from *Ierusalem*, Saint *Philip* appeared vnto him, who declared the holy Scripture vnto him, baptized him, and instructed him in matters touching faith, as faith Saint *Luke*, *Acts 8.* He learned more in an hower, being farre frō his cōtry, then in all his life time continuing at home: And I may truly say as much. For so lōg as I cōuersed at hōe in my contry, I neuer knewe ought else sauing a companie of traditions and humane inuentions, which at the day of iudgement would haue cast me into despaire and perdition: but so soone as I conueyed my selfe to the Gospell, vnder the wings of grace, farre from my familiars, I learned more in a day, than in all my life time before. For that, as Saint *Augustine* faith, *The greatest knowledge is, to learne how to be saued.* These are the true meanes to knowe the truth, *videlicet*, to be drawn from Popery, from Cardinals, Patriarkes, Bishoppes, Abbots, Priors, and all their familiarities, as depraued people and vnworthie the person of a true Christian. So much doth Christ Iesus himselfe teach vs, when he forbare to haue to doe with temporall riches and dignities, but conueyed himselfe
into

into solitarie places farre from his greatest friends. And Saint *Matbew* in his 4. Chap. saith, *He was accompanied with the holy Ghost, in going from the city to the desert.* Therby noting vnto vs, that it is the holy Ghost that retyreth vs from cities, from ambitions and other dignities: and contrariwise, it is the diuell that enticeth and leadeth vs to the cities and Papisticall dignities, and such like worldly affaires. The selfe same Euangelist reciteth that the diuel did accompanie Iesus Christ when he went into the citie, to the end to trie if he could cause him to fal from the pinnacle of the Temple: because his office is to procure mens fal, through prosperities, greatnesse, and ambitions, to the end to burie them in eternall perdition. This doth the Scripture make knowne vnto vs, when it teacheth that the children of *Israell* left the *Mount Sinai*, & came to the Tumbes and Sepulchres of desire and concupiscence. By the *Mount Sinai*, let vs vnderstand the grace of God: by these Iewes, those that forsake the high Mount, and giue themselues to the lawe, which giue commodities for a shorte life, but not able to giue vs a neuerfading glorie. For he that hath no hope in grace, commonly with his workes cometh to despaire, fearing them to be vn sufficient to saue him; as in trueth they are. Therefore, being contemplatiue vpon the earth, we are to conuerse in the heauens: being deade to the world, yet liuing in Iesus Christ, wee must say with the Apostle Saint *Paule*, *I liue and liue not: but Christ liueth in mee.* Hence it comes that *Ieremie*, the light of the *Israelites*, saide, *Oh that I had in the*

19.2. *wilderneffe, a cottage of waifaring men that I might forsake my people.* And this spake the Prophet, in declaring his will, and giuing vs to vnderstand, that it behooueth vs to renounce all ambitious glory, & to embrace Iesus Christ feruently; who will be the true peace in this world, a guerdon & crowne in the other, with a happie contentment of felicitie, to all beleeuers in the truth of his promises, hoping in his bountie & power, liuing according to the equitie and righteoufnesse of his lawe, which is a sweete shower comming from his no lesse admirable the eternall holinesse & iustice. Finally, if any one be desirous to knowe what my parents were, and the publick charges which I haue exetcised among the Papists before my conuerfion, I will briefly satisfie them; not to boast or brag thereof, but to the end to beate downe euery flaunder, that may arise, whereunto the faithfull are most subiect. My father was called *Melchior Roman*, a *Fidalgo*, that is to say, a Gentleman: and the mother of my father, *Ferrer*, of the villages of *Frague* and *Caspe* in the kingdom of *Arragon*. My mother was called *Isabel Roman*, of the *Bailies* of *Arragon*, sufficiently renowned and knowne. For frō those, are issued *S. Roman* a Martyr & soldier, a Cardinall named *Roman*, & *S. Vnicent Ferrer*, whose bodie is againe superstitiously worshipped in *Brittain*. *S. Raimon*, Bishoppe of *Balbastre*, where hee is worshipped with idolatrie. Such canonizations doe sufficiently expresse my race, & therefore I thinke it needlesse to speake any more in that behalfe. As for my charge, accompanying the Inquisitour *Xariora*, I saw

at *Saragouffe* a vertuous personage burned for cōplaining
 of religion: who as well by his pregnant arguments and
 doctrine, as his cōstancie of martyrdomie, perswaded me
 to forsake the errours of Papistrie. This occasion trans-
 ported me into Frâce: & being arriued in the prouince of
Thoulouse, I was very kindly receiued into the Couent of
Agen: and afterward, a Chapter being held in an Ile in
Dodon, *Peter Capdenile* being prouinciall President there,
 I was by the consent of them all elected Proctor prouin-
 ciall to goe to *Rome*, as appeareth by a Letter beginning,
Nos infra signati, &c. When I came from *Rome* & had fi-
 nished my affaires there, the Prouinciall made me his vi-
 sitor and prouinciall vicar, as it may appeare by a Letter,
 the beginning whereof is, *Nos qui infra, &c.* And in the
 end (seeing, and well liking my conuerſation) they
 made me Confessor of the gentlewomen of the little
 Chappell of *Agen*. But now, the almightie and father of
 light be euer praised, for that through the grace of his
 holie spirit, he hath opened the eyes of my minde, displa-
 yed the corruptions of Papistrie, made known vnto me
 where I should finde the peace of my cōſcience & truth
 of my ſoules ſaluation. I render vnto his diuine maiesty
 eternall thanks, aboue all other benefits of his large libe-
 rality bestowed vpon me, for this my cōuerſion, protes-
 ting to employ the grace & gifts it hath pleased his om-
 nipotēcy to endue me withal, to the glorious praise of his
 maiesty, the edification of his Church, there where his
 word is purely preached, his holy Sacramēts sincerely ad-
 ministred, according to the Lords institution. And here I
 protest vtterly to renounce papistrie, the Masse, errors, & o-
 ther fond superſtitiōs, & am disposed to spend my bloud
 and

& life, for the maintenāce of gods word, which teacheth a perfect way to my saluatiō. And therefore according to my exāple, I exhort al māner of people, desirous of their heavenly welfare, to giue theselues to the vnderstanding of the truth, to contemne the world, not to feare aduersitie, to preferre the excellēt ioy of eternitie, & the glory of the celestiaall kingdome, before all cōmodities & worldly vanities; with a reuerēt feare, that if they dispise the voice & counsel of our Sauour, hardening themselves in their wickednesse, there will be no more place giuen to the for to repent in: but shal cōtrariwise, in steede of their presēt pleasures, vanities & soone-fading pastimes, endure most horrible & feareful tormēts in a place of darknesse, where there is nothing but weeping & gnashing of teeth. Now God, for his grace, giue vs some sparkes of his heavenly knowledge: that therby knowing the shortnesse, vncertaintie, & calamitie of this present life, we may seeke to aduance & set forth his glorie in the way of righteousnes, which leadeth vs to his kingdome. So be it. Amen.

In die mandauit Dominus misericordiam suam:

Et nocte, canticum eius. Psal. 41.

Manus supra globum.

Dextra tenet celum, manus altera sustinet orbem.

Et me sancta lenat, sic grauis ista premit.

Sidera perlegerem semper, diuinumque cohorter,

At nisi natorum sollicitaret amor.

Lux vera. Iohannes. 8.

Illuminat tenebras meas. Psal. 29.

Splendor eius. Abacuc. 5.

MELCHIOR ROMAN.



A Christian declaration, made viua voce, in the reformed Churches of Tours and Fraigneau, the 17. and 24. daies of September (being Sondayes) by Master Iohn Norman, sometimes ordinarie Preacher at Maistas, and Sub-prior of Marestay. 1600.

Come out of Babylon my people; to the end, yee be not partakers of her finnes. Apoc. 18.



IT is ordinarily seene, that hee who enterpriseth to trauel into a farre cōtry or region, and being still vrged with a cōtinual desire to make a speedie returne into his own natiue cōtre, feareth not eftssoons to trauel in the night time. But in the end, continuing his iorney, & chancing to light vpon two seuerall pathes, not knowing which of them to take, I referre to your iudgement in what great perplexitie hee is detained. But if (by some diuine assistance) hee meete with any that can and doth set him againe into the right way, you shall straight way see him leape for ioy, acknowledging himselfe vnspeakeably bound vnto him, who hath

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al. 19.
eb. 11.

b. 10.
ath. 7.
ke. 18.

lk. 15.
ath. 28.

beene the cause and meane of that so great a benefite: euen so my soule hauing taken her beginning from the celestiaall contrey, being placed in this exile like a stranger, and marching with her prison (the bodie) in this world (a worlde, say I, couered with thick fogs of death, a world of misery, where there is no order, but a perpetuall horror) and againe she finding two diuers waies diuersly leading (the one broad, the other narrowe), hath rather followed that which conducted to perdition, forsaking the true path, which was to be traced for the attaining heauen, the place of her first abode. But in the end, the spirit of God (darting one of the beames of his holy inspirations on my poore soule, & taking off the vaile that couered her eyes) hath brought her to the light of an. holy knowledge of the way of saluatiō. O admirable boūty of the most high! I remember the Parable our Sauour vted in the Gospell, saying: *What man of you, hauing a hundred sheepe, if hee lose one of them doth not leaue 99. in the wildernesse, and goe after that which is lost, untill hee doe finde it? and when hee hath found it, hee layeth it on his shoulders with ioy: and when hee commeth home, he calleth toge. her his friendes and neighbours, saying vnto them; Reioyce with mee: for I haue found the sheepe, which was lost.* Euen so (O God) my soule hauing too long gone astray, loe now with diligence thou hast sought after her, to ioyne her to the flock of thy poore faithfull, in such sort, that for so great a benefit of my conuersion, as it is one of the excellentest which it hath pleased G O D to bestowe

stowe vpon mee: so willingly I confesse and acknow-
 ledge my selfe vnable to render him condigne
 thanks, for the same. Alas, what would it haue
 auailed mee, that the welbeloued sonne of G O D,
 Iesus Christ (embracing the goodly vertue of hu-
 militie, hauing taken vpon him an humane bodie)
 vouchsafed to goe vnder the forme of a seruante,
 and (iust, for the vniust) endured the ignominious
 death of the crosse, for the reconciliation of man,
 to G O D his father? And what woulde it haue
 profited mee (say I) seclued from so great a good
 turne, wallowing in spirituall fornication, in that
 vnchaste *Babell*, not acquainted with the pure truth
 of the Gospell? And seeing that, with greater
 facilitie, I could not attaine to the excellent ri-
 ches of Gods grace, but through faith, how had it
 beene possible for mee to attaine thereunto? since
 I had but an ideall and imaginarie faith, in
 steade of a faith able to apprehende the true foun-
 dation, which is Iesus Christ; vpon whome the
 faithfull are to set the building of their saluation. Loe
 nowe (thanks be to God) you see me vnmasked,
 from the fraudulent embracements of the strumpet
Babell, which is the nurserie of all impietie. Behold,
 I am loose from the dangerous labyrinth of papisti-
 call errors: errors (say I) so abominable, that there
 is none (hauing neuer so little faith) but detesteth
 and renounceth them. I will deduce some of them
 vnto you. First see how shamelessly the Papisti-
 call Priests dare vse these tearmes of speech;

Math. 21
 Philp. 2

briel Bi- *Qui creauit me, dedit mihi creare se*, he that created me,
 nec ver- gaue me power to create him: and, *qui creauit me sine*
 Barnar- *me, creatur mediante me*: he that created mee without
 recenset. mee, is created by my meanes. Is not this a manifest
 4. in ouerthrowing of the doctrine touching the truth of
 os. cano- the humaine nature of our Sauour Iesus Christ who
 missa. hath one bodie and one soule; and not two bodies, as
 their words inferre. For, by this their reconing, Iesus
 Christ shall haue one bodie framed in the wombe of
 the most pure virgine: and another which the crea-
 tor createth by the Priest; & so consequently two bo-
 dies: for, to create, is to giue the first being to a
 thing, and to make it of nothing. Moreouer; by their
 daily sacrificing for the quicke and the deade, they
 seeme directly to inferre, that the sacrifice, once made
 vpon the crosse by Christ Iesus (the Souerain and e-
 ternall high Priest) is insufficient: & consequently, that
 through one onely oblation of his bodie, he hath not
 consecrated for euer them that are sanctified; con-
 trarie to the doctrine of the Apostle, *Hebr. 7. 27.* and
10. 10. 14. Let vs goe further. Is it not a taking from
 Christ so excellent titles of honour, *viz.* of Intercef-
 sor and Mediator, when and so often as they haue re-
 course, and addresse their voves and petitions, now
 to a Saint *Antony*, then to Saint *Apolline*, Saint *Bar-*
bara, Saint *Catherine* and others? When we pray, our
 chiefeest request is, that God would giue vs life euer-
 lasting (the butte and scope whereunto we all ought
 to aspire) together with those things that are necessa-
 rie for the leading of vs thereunto, as are the graces

of our God and the sanctitie of life, according to that which Saint *Augustine* teacheth vs. It is God alone, who maketh happie : it is he alone, that giueth grace: it is hee onely that sanctifieth vs, in this mortall life; by meanes whereof, in vaine doe they implore the aid of Saints; seeing that it is not in their dispensation and disposition. Againe, Christ commaundeth vs to aske, and wee shall receiue: to seeke, and wee shall finde: to knocke, and it shall be opened vnto vs: the like promise is in Saint *Iohn*, if wee aske in his name. Alas: is it to be thought that God wold refuse vs, since he hath so loued the world, that hee hath giuen vs his owne onely sonne, and all things with him? Moreover, if the Saints haue beene recompensed sufficiently, and (to vse the Papisticall tearme, *merit*) more then they haue merited (as it is written; To you shall bee giuen into your holoms good measure, pressed down, heaped vp, and such as shall runne ouer: Likewise, to those that shall haue forsaken father and mother, brethren & sisters, or any temporal goods for Christs sake, he promiseth to giue them a hundred folde as much: Saint *August. Serm. 6. ad fratres in heremo*; Almighty God doth alwaies with iustice shewe mercie to the iust and vniust, to the happie and to the damned: for that hee yieldeth glorie to those that are happie; and yet they deserue it not (for all the good workes they haue done, be they neuer so many) and punisheth the wicked; and yet they deserue more punishments, in regard of their offences committed) how can they then yet merit for that they are *in termino*, at

Luk. 1
Math.
Iohn.

Rom.

Luk. 6
Math.
Math.

the end, *non in via*, not in the way, and runne no more the race: for they haue carried away the price, and enioy the crowne of Iustice. *Ergo, &c.*

pr.9. I will not here speake of their idolatry, namely
 pr.9. when they thinke that a crosse of stone or wood, after they haue saluted it, may pardon their offences; as they chante in their hymnes (*O Crux aue, spes unica, hoc passionis tempore, auge piis iustitiam, reisque dona veniam.* Haile Crosse, the onely hope in this time of passion, encrease iustice to the godly, and giue mercie to the guilty; attributing (so exceedingly are they tyed in their superstitions) to a thing without life, that wich belongeth to one onely Iesus Christ: as also they forge in their vnderstanding, that by their workes they may, meritoriously gaine Paradice; euen in such manner, as though GOD were highly bound vnto them. Alas what is hee so blinde of vnderstanding, that seeth not how absurdly they deceiue themselves, doing greate iniurie to Christ, and endeauouring to lessen his *merites*? Wee knowe, by the testimonie of holy writ, that GOD, in the beginning of the worlde, creating man after his owne image, endowed him with free will, forbidding him to eate of the fruite of knowledge of good and euill: but hee being too credulous to the
 eccl.3. Serpents perswasions, and transgressing that commandement, was depriued of so great a benefite: in
 49. such sort, that *homo cum in honore esset, non intellexit*: when man was in honour, hee vnderstoode it not, he
 was

was compared to horse and Mule, and became like
 vnto them. Now, for that wee all came from the
 race of *Adam*, this curse is deriued to all his poste-
 ritie: for all men are vnprofitable, there is not one 1. Cor.
 that doth good, no not one. Seing then man by na-
 ture is wicked, and that of himselfe hee can not Psal. 14
 comprehend what the spirit and will of God is, Ecclef. 7
 and if hee shoulde knowe it, yet hee woulde not:
 and if hee woulde, yet hee could not doe it (for
 it is GOD alone, that worketh in vs a will, and a 1. Cor.
 performance according to his good pleasure; so
 that of our selues wee are not able to thinke any
 good thing, all our capacitie depending of our
 Creator) wee must thereby acknowledge that our
 godly workes are not meritorious, seeing it is the
 actuall motion of the holy Ghost that hath indu-
 ced vs to doe well. Againe, if the graces of God
 might be purchased by mans merits (as it must 1. Cor.
 needes bee, if they were iustified by them) Iesus
 Christ had then dyed in vaine: and it had not
 beene needefull that hee shoulde haue opened
 vnto vs the gate of life, if by our owne free
 will wee coulde haue purchased it. What shall
 then become of their *meritum de condigno*? If it
 bee a question, to compare and equall good
 workes done by grace with eternall felicitie, they
 are not onely, I will not say worthie, but not
 approaching to the least parcell of the same.
 Let the Christian endure all the afflictions that euer
 may be inuented, yet neuerthelesse (as saith S. *Paule*)
the

in.8.

100.1

e.64.

cc.17.

im.3.

17.

the anguishes and tribulations of this worlde cannot counterpoise that future glorie which shall bee reuealed in vs. Likewise, though a man were the ritchest in all the world, and did distribute all his goods to the poore, or did any other godly worke, yet (as saith *Esate*) all our iustices are as filthy clouts. And, if wee should haue accomplished all that which is commanded vs, yet are wee but vnprofitable seruants. I will, with silence, passe ouer how they said; the holy Scripture is not sufficient to saluation; being so audacious as to belie the worde of God, which telleth vs that *euery Scripture, diuinely inspired, is sufficient to make perfect the man of God*: how they depraued the Sacraments, by their filthy inuentions: how they anoint theyr belles, with oyle and creame (as they call it) with the assistance of Godfathers and Godmothers, imposing names vpon them: how this Antichrist that weareth the three Crownes, with others of the like stampe, doe challenge to themselues the power and authoritie of Iesus Christ, both in heauen and earth; though to none other but onely Christ it doth appertaine, as being giuen vnto him of God the father. To be short, I will omit very many superstitions and heresies, that haue caused me to fly from this pretended catholick Church; to settle my selfe with all manner of humilitie in the Church reformed (by gods grace) in this kingdome. I make no doubt, but there are many (the verie instruments of Satan) who, enuying my holy resolutiō & saluatiō, wil draw out of hel a sea of slanders; intending therby the decay of my
good

good fame, and to bring mee into an euill opinion of the faithfull. I knowe, they will endeaour to spot my coat of innocencie with a thousand lies: but time, that reuealeth all things, shall shewe the contrarie. One thing comforteth mee: which is, that if our heade Iesus Christ hath receiued many opprobrious speeches, the faithfull who are his selected members should not desire to be exempt from the same, seing it is the meane to attaine to heauen? Let them say what they will, let them doe what they can, neither promises, nor threats, neither iniuries, nor persecutions, nor the sword, can (through gods grace) withdrawe mee from my holy resolution; which is to embrace the true and liuely faith of the reformed Churches: assuring my selfe, that God (who hath euer care of his poore faithfull) will bee a sufficient buckler to defende mee against all their assaults. It remaineth now, that with all humilitie I doe beseech the congregation of the faithfull to receiue mee into their number: with whome I desire to finish the residue of my daies; to the end, with them, I may freely serue my God, and walke according to the sincerity of his Gospell. Amen.

So signed, *Iohn Norman.*

Wce

Wee, the Ministers & Elders of the Church of *Tours*, doe certifie vnder our hands, that the said *Norman* hath made and signed his Christian profession and abiuration of Papisticall religion; all the people being assembled at the said Church of *Tours*, the 17. of *September* being Sondag, with praises and thanksgiuing of all the faithfull. 1600. So signed, *B. Rousseau*, Minister, *L'hommeé Martin. P. Mercier, Doucet. D. Mercier*, Elders, for all the rest.

And the 24. day following of the same moneth, the saide *Norman* being in a place at *Fraisneau*, in the presence of all the congregation, hath againe made the abouesaid declaration, with promise to cōtinue in the true profession and holinesse of a Christian life. So signed, *B. Rousseau*, Minister. *L'hommeé. J. Baxin, Mesgrier. Bourrand*, all Elders.

A



A Christian declaration,
Made by Father Abraham, some-
times Prior of Carmes, in the towne of Ar-
les, publiquely in the reformed Church of
uzez.



THAT great and excellent Philosopher, who, in respect of those vertues wherewith the heavens adorned him, was surnamed the Diuine (*vi^z. Plato*) gaue thanks to God for three things; for that he was borne a man, and not a beast: a Grecian, and not a Barbarian: but aboue all, for that he had receiued the benefit of life in the time of *Socrates*, from whose mouth hee had learned many goodly and vertuous instructions.

If this heathenish Philosopher hath esteemed it (and that by good reason) for a happie benefit, to bee borne in the *Olympiades* of *Socrates*, of whome hee might learne certaine humane sciences, but not the knowledge of his saluation: alas, with what a strict bond are we bound to praise and glorifie the name of our blessed Sauour, who hath caused vs to be born in this age, which is dyed red in the blud of so many faithfull witnesses of his veritie, & also by the brightnes of his

his gospell shining through the clouds and mistes that are thickned by the malice of Sathan, intending to hide from mee the sweete sunne of iustice & knowledge of truth.

But among all those that are bound to this duetie of giuing of thanks, I doe acknowledge and confesse my selfe (this day) the greatest debter: and doe place among all the benefits, receiued from gods hand, this of my conuersion and entrance into his Church, to bee the first and chiefe. Without which (alas) what could haue profited mee all the fauour receiued from his sacred hand, but onely to haue turned to my condemnation, ruine and confusion? What woulde it haue auailed mee to haue beene stamped in the stamp of gods face, if I bare the marke and character of the beast? What good had it beene for mine eyes to haue beene lightned with this corporall light, if my soule had beene enclosed in the darkenesse of infidelitie? What health had it beene for me to haue breathed in an ayre agreeable to my bodie, which being infected with such impieties, had beene contagious to my soule? What honour to beare the name of a Doctor, and to teach a lye? to destroy in stead of instructing? to ruinate and bring to decay that which I should haue built and repayred?

The Lord therefore be praised, who hath vnmasked my eyes, and caused mee to see the light of his Gospell, wherein my sight hath beene so long dazeled and blinded.

Blessed be that happie day, wherein this good god
hath

hath caused to appeare the effects of his eternall election in mee, and hath acknowledged mee for his adopted childe and lawfull heire of that great and eternall kingdome, which his sonne Iesus Christ hath purchased for his electe, through the merit of his perfect obedience.

Beholde mee now come into the house of God betwene the armes, and in the bosome of Christ his espouse, as farre from impieties and sacriliges of that vnchast *Babell*, as the truth from falsehoode, & light from darkenesse.

Beholde, now I am come into the sweete libertie of my conscience, which hath so often summoned me to leaue and depart from the Seminarie abuses of papistrie: from those horrible sinkes and channels of impietic, where the Lords holy name is so villainously prophaned, & the honour of the eternal (who is infinitely iealous of his glorie) shamefully prostituted to idols and marmosets: where the bloud of Christ serueth for a traffique: where his onely sacrifice, which is the expiation of our offences, is held incapable & insufficient to blot them out and deface them: where mans merits goe cheeke by ioule with those of Iesus Christs: where the sonne of God, our Redeemer, is robbed of his greatest & most worthy titles of office: where coadiutors are giuen him for intercession and Sacrificing: where the pastorall staffe is taken out of his hands, wherewith hee ruleth and gouerneth his flocke: where the Empire of the world, and conduct of his Church is shared in halfe with him: where the

sonne of perdition, that damnable Antichrist, wil forsooth haue a part with the Lord (whose Lieutenant he calleth himselfe) in his house, in his kingdome and Empire, which is his Church.

O blasphemie, O abomination! whose defence I haue too long (but in vaine) obstinately taken in hand: for the maintenance whereof, I haue often employed my tongue in the good townes of this kingdome, & namely in this wherein I now am. But if it shal please God to sanctifie my wish, and blesse my labours; whereas heretofore I haue vsed my vocall instrument, as a pipe, for the furthering of lyes and fallacies of Satan, I will now vse it as a neuer-wearied trumpet for the publishing the truth of the Gospell, to proclame the Lords will in all places where is voice shall call mee. And by meanes of his good grace, neither feare nor hope, promises nor threats shall make me to depart from this holy resolution and protestation, which I now make, *vz.* to liue and die in the faith & religious beliefe of the reformed Churches of this kingdome.

I knowe very well that I must walke vpon thornes, and fight with great difficulties which will take holde on mee, to stoppe this my happie course. I knowe that the enemies of my saluation, being growen desperate at this my conuersion, will frame a world of sclaunders, therby to make me odious to gods true Church, and to make my profession suspected. Yea, it may so come to passe, that the diuel wil euē make vse of some that say they are my friends; therby to shake & cracke my constancie, through vaine promises: but, whatso-

euē

ever they doe, they shall preuaile nothing. For there are two points, that fortifie mee against their furious assaults. The one is, that flaunder doth sufficiently shewe it selfe to be a lye; so that being opposed to innocencie, it melteth away like snowe before the sun. The other is, that seeing I am in gods owne house, which is an vnconquerable citie, a fortresse that is out of danger for shaking, vndermining, or scaling, I need not feare their force or surprize: being assured that the Lord will break their vnrighteous designements, and make their attempts as vaine as the rebellious waues, that beat themselues against the foote of a great rock; which doe make a huge noyse and rage in vaine: yea the end of their furious menaces shall be naught else but froth.

God, through his infinite bountie and mercy, strengthen me, and finish the worke which he hath begunne in mee, giuing mee grace to liue and die in his house and in his Church,
Amen, Amen, Amen.

Whereunto, all the people there assembled, with one voice, and the greatest part weeping for ioy, answered alowde, *Amen.*

The ninth of Ianuarie, 1600.

The Conuersion of Master *Antonie Gineſtet*, borne at *Lautreck*, in *Albigois*, ſometimes a Confefſor, and religious *Prieſt* of the pretended order of *Saint Francis*, according to his proteſtation made the 22. of *October*, 1600. in the Church of *Bragerak*: together with that of *Signeur Lewis* of *Caranſy*, borne in the towne of *Angoulefme*, heretofore a *Prieſt*, as may appeare by theſe Letters.



ET the *Papiſtes* glorifie the magnificence of their Churches, artificially built with curious ſtones, brought from ſtrange places: Let them bragge of the building of their *Altars* proudly adorned: Let them tryumphe in their vaults guilded, and no leſſe azured: Let them exalt their echoing muſick, the picturing and ſculpture of their images: let them wonder at the greatneſſe of the fundry orders of their *Sacrifices*, glittering in cloth of gold, lilke, ſcarlet, and hunge about with pretious ſtones in ſtately pompe: As for vs (illuminated with the ſacred light of the diuine truth) wee eſteeme all this, and the like brauerie, as a thing of nought, a periſhable vanitie, vnworthy of true religion, vncapable of leading to ſaluation; in ſuch ſort, that thoſe who are buſied, or rather abuſed

fed by such worldly inticements, doe leaue (behinde) the principall of pietie, and spirituall worshippe. And (to iudge truely) those who are dazeled with such an apparance, doe onely feede their outwarde sense; not at all vnderstanding the rich ornaments or rather celestially enrichments of the citie of the liuing God. For, the wisdom of the children of this world is abominable folly before the Soueraigne only wise God. That which man (seely creature) doth vndiscreetely admire, is ougly and execrable before the eyes of the eternall: and that which the foole (swolne in ignorance) contemneth, is certainly great and admirable. The faithfull hereof haue daily experience, to their vnspeakeable comfort. And with them, we (thrice happie at this present) doe enioy full matter of solace and gracious delectations; hauing our eyes cleared with the beames of the eternall sunne of iustice, so that we may contemplate in the house of God (through this influence of supream grace, or at least the illumination of the celestially light) the most sweete felicities of his face, the worde of life, the excellence of the Sacraments, the efficacie of the exercises of pietie, the perfections of a liuely faith, the vertues of the holy ghost, and other infinite blessings, inspired from heaue into the elect in the mystical societie of the body of Christ: which are as crystalline mirrors, conteyning a quickning brightnesse of the boistie, fauour, beatitude, eternitie, power, mercie, wisdom and heauenly life, in steede of the horreur of darkenesse, of hellish torments, of the terrours of the

second death, whereinto the error of humane inuentions doe throwe vs headlong, with a perpetuall despaire. Now, as the Apostle, *2. Cor. 3.* prophecieth of the issue of the children of Israell, saying; *Vntill this day the vaile did couer their hearts, when Moses was read vnto them; but when they shall be conuerted to the Lord, the vaile shall be taken away:* euen so all wee, who doe beholde, as it were in a glasse (which is the Gospell of grace) the glorie of the Lord plainly, bee transformed into the selfe same image, from glorie into glorie, through the effectuall aide of the holy Ghost. And our earnest desire is, that those who are floring, and as it were, bandied to and fro with sundry opinions of the vaine and not true Philosophie, would meditate hereupon, that they woulde ascend into the mount *Sion*, that they woulde taste of her sauiourous fruite of life, and would drinke of the delicious waters of her fountaines of immortalitie; forsaking the venomous Cisterns of the desert of the worlde: a desert not of sinne, but a desert of iustice: a desert not of transitorie goods, but a desert of holesome graces. To this effect, wee from the bottome of our heartes, make our humble petitions to the most high; the inward compassions of our soules, making our eyes melt into fountaines, and our better partes yielding forth vnspeakeable dolors, considering (in this Theatre of the world) that the greatest multitude, by the violent stormes of seduction, be enticed and rauished, to be trained and finally to bee throwne

thrown headlong into perdition. But O father of
 light, seeing it is thy good pleasure alwaies rather to
 vse mercie then iustice, to be gracious in shewing
 fauour and not furie, stretch forth thy hand, draw
 them vnto thee, teach them, sith it is thy will that
 all may come to the knowledge of saluation. Im-
 print in their mindes a desire to sound the depth of
 thy holy Scriptures. Let the discretion of thy all-
 searching spirit guide them, to gather in these
 gardens the flowers of that Soueraigne good, the
 foode of their soules, the fit and effectuell hearbs
 for the physicke of their spirituall infirmities, the
 plantes that are a Soueraigne Antidote against
 death, the Sacrament of eternitie, the certaine
 pledge of felicitie: Let them touch no more the
 tree of knowing good and euill; although his
 outwarde beautie doth cloake his inwarde poyson.
 And as thy sacred worde, diuinely inspyred, shall
 bee an assured guide to all people desirous to re-
 iect an vntrute (being the Organe of perdition)
 for to receiue the Euangelicall trueth (the pow-
 er of G O D for the saluation of all beleeuers)
 manifesting in her brightnesse, the splendour of
 thy incorruptible heritage: By the selfe same rea-
 son let it make knowen vnto them, that there
 is essentiall conformitie betweene the doctrine of
 the Church reformed and thy true Church: and
 a substantiall discord betweene thine and that which
 is announced by the Romane Bishoppe or his ad-
 herents: and, consequently, that this leadeth to

damnation, and the other to permanent happinesse. And certainly, as the glorie of our Saviour is vnseparably conioyned with the saluation of his elected & chosen creatures, honouring and crowning with inestimable benefits those that honour him: So likewise, that is the true & sincere Religion opening the way to saluation, which addresseth all her documents and exercises purely and simply to the glorie of the almightie: and contrariwise, that religion is false and ruinous, which seeketh the glorie of creatures; honoring them with that which onely belongeth to the liuing God, who giues not his glorie to any other. By this rule, the knowledge of the wise on earth is condemned and accused of vanitie. *Rom. 1. 21-25.* for that, *hauing knowen God, they haue not glorified him as God, & haue not yielded him due thanks, but are become vaine in their discourses, and their heart (void of vnderstanding) hath beene filled with darkenesse, and tearing themselves wise are become fooles, and haue changed the glorie of God immortall, into the likenesse and image of man.* By reason whereof, they haue beene giuen vp to their owne hearts lusts, to filthinesse and the defiling of their owne bodies, as hauing chaunged the truth of God into falsehoode, worshipped and serued the creature, and haue forsaken the Creator, who is blessed and praised both now and for euer, Amen. By this rule and generall *Maxime*, our Saviour in Saint Iohn Chap. 5. vers. 19. and after, confirms the will of his act (whereof see vers. 16. 17. 30.) against the deceipts and fallacies of the Iewes: *Search the Scriptures diligently: for in them yee thinke to haue eternall life, and they are they*
which

which testifie of mee. But yee will not come to mee, that yee may haue life. I receiue not praise of men. I am come in my fathers name, and yee receiue me not: if another shall come in his owne name, him will yee receiue. How can yee beleeue, which receiue honour one of another, and seeke not the honour that commeth from God alone? And againe, in the 12. Chap. vers. 43; They haue loued the praise of men more then the praise of God. By this rule, the Apostle (Gal. 1. ver. 10.) proueth, that his preaching came downe from heauen, to the confusion of vaine discourses and false Prophets; Doe I preach mans doctrine, or Gods? For if I should yet please men, I were not the seruant of Christ. To be short, this principle is so manifest, so true, so authorised, that it needeth not any more witnesses out of the Scriptures: it being more cleare and transparent then the Noone-day, that the true and perfect religion is marked and knowne by this, that shee seeketh absolutely the glorie and praise of almighty God: and that religion is false and abominable that doth the contrarie. And that the religion reformed is of the first kinde, and that of the Romane Church of the second, the conference ensuing doth briefly set downe. And to tell the truth, who seeth not that the true Christians doe professe, that (first) one only God must be called vpon: Secondly, that from him alone all manner of saluation and deliuerance must be expected: Thirdly, that his mercie defaceth all our sinnes: Fourthly, that the sacrifice of the vndefiled Lambe, offered vpon the crosse, taketh away condemnation: Fifthly, that his iustice redeemeth vs from the

second death, and his resurrection leadeth his Saints
 into the right way of eternall life: Sixtly, that his most
 blessed worde containeth all manner of secrets ne-
 cessarie for our wellfare and happinesse: Seauenth-
 ly, that workes cannot merite euermlasting felicitie:
 Eightly, that the most righteous and perfectest men
 cannot produce workes of supererogation, as if it were
 in their power, not onely to accomplish all iustice cō-
 manded, but also more than is required: Ninthly, that
 God must be worshipped in spirite & truthe: Tenthly,
 that the glorious bodie of Christ sits at the right
 hand of his father. Briefely, all those that stedfastly
 beleue this doctrine, doe they not rightly attribute
 all glorie to his soueraigne maiestie? And contra-
 riwise, the Papistes dishonour him: who first call v-
 pon Angels, Saints, and Ladies: Secondly, they
 hope from them succours and helpe in their pe-
 rils and necessities: Thirdly, they promise to them-
 selues remission of sinnes through the Popes indul-
 gences: Fourthly, they mingle the bloud of Mar-
 tyres with the bloud of Christ, thinking his not suf-
 ficient: Fifthly, they trust more in the merits of
 Saints or mortall creatures, then in the obedi-
 ence of the sonne eternall: Sixtly, they are not
 contented with the sacred letters of reconciliation;
 but to supply their want (as they fondly imagine)
 they adde the vaine sufficiencie of their vnwritten
 traditions: Seauenthly, they presume of their workes
 for their iustification before the throne of Gods
 supream iustice, and doe further commit manie
 things

thinges repugnant to gods heauenly will : which notwithstanding is the onely rule of righteousness : Eightly, they thinke to bee more wise than the Master of Masters, when they doe more and aboue his commaundements, in their actions of supererogation : Ninthly, they encline and bowe themselues to the images of Creatures contrarie to the lawe, and they serue G O D after a sensuall and carnall manner, prohibited by his words; without whose warrant, euery worke is done without faith, and by consequence a most abominable sinne : Tenthly, they fasten the pretious body of Christ to breade and wine, subiect (after their consecration) to a thousand corruptions and abuses, and altogether farre from his excellencie. We omit here to speake of ignorant Priestes, that are not capeable of their pretended mysteries, and haue yet much lesse the purpose or intention to consecrate: yet for all that, there is nothing so much worshipped of the ignorant people, nor with such Idolatrie, as, the breade and wine. Wee will not likewise spende time in vnfolding the detestable conuersation of Monkes in Monasteries, their whoredomes, impieties, seditions, murders, and bloudshedde: wee will onely propose one example set downe in his Maiesties letters, yeouen this yeare 1600. at the entreatie of Frier *Lewes Casteh* (borne in the towne of *Condon*, within the prouince of *Gascogne*, elected Prouinciall and Vicar generall for the Prouince of *Tboulouse*) against the Religious people

people of Saint *Marie-Hauen* and others, &c. I neede not say any more hereof, for it is still fresh in the memorie of euery one. So that the religious, who haue but any sparke of a good conscience, yea the learnedst among them, are by such palpable errors of doctrine, and through their scandalous life and manners stirred vp and prouoked, to forsake this broad way, that leadeth into prison and lamentable captiuitie, and with all the powers of their minde endeauour to seeke and lay hand-fast on the discipline, which is in trueth and sinceritie among those of the reformed religion, and not in apparance onely as it is in the kingdome of Poperie, without realtie. Oh how it were to be wished, and how exceedingly doe wee desire, that this house of Popery might bee cleansed, purified, and restored to the trueth. It is now shaken, weather-beaten, and fallen into decay: it is now filled with corruption and filthinesse, defiled with abuses and vncleanenesse, darkened with the smoke of errour, stuffed with Cobwebbes, and dangerous venome of mans inuentions: But they will not listen hereunto. Wee be now in the latter daies: wherein according to the Reuelation, there shall be no faith, no lawe, no godlinesse, no charitie, yea the remnant of the elect shall bee seduced, were it possible to ouerthrowe them. Hence it comes, and for many more considerations, most iust and reasonable (which wee passe ouer with silence, for breuities sake) that wee haue shaken hands with the world (wherein wee were daintily fedde, well apparrelled,

acquainted with pleasures, where no carnall delights were wanting, and doe wholly renounce and abandon papisticall errors (namely the intollerable abuses and superstitions of the Masse) to be entertained and taken (especially in these times of the free libertie of conscience vnder the most puissant and famous Monarke, *Henry the fourth*) into the domesticall number of gods chosen, embracing the truth of the Church reformed, and partaking of her excellent and most wholesome benefits. And wee doe here protest to liue and dye in this resolution and assured hope: to the end that, hauing fought a good fight in the Church militant, against the world, the diuell, falshoode, & sinne (without sparing this mortall life, which the Lord hath bestowed vpon vs for his honour) we may with three other vertuous and religious personages lately conuerted in this towne, passe with the faithfull into the Church tryumphant. *So be it.*

Amen.

H

A Declaration of Father *Edmon* of *Beauval*, sometimes a *Iesuite*, a Doctor of Diuinitie, and Preacher in *Bourbon*, publicly by him made, viua voce, in the reformed Church of Saint *Amand*, in the said

Prouince, the 16. of *Iuly*. 1600.

¶ Wherein he briefly giues a reason of the most notable causes, that haue induced him to leaue the *Romane Church*, and ioyned himselfe to the reformed Churches of this kingdome.



Man hath in himselfe a continuall sting and desire to become happie, and to seeke a meane for the attaining of the Soueraigne good: albeit many haue missed of the right way, searching & hunting after the necessarie meane thereunto, in their owne proper abilities, and in that which only cōsistes in a mortal man. Others there are, who haue sought for it in his proper essece, without any Mediator or accessse vnto it. But, if there be no other way nor meane to attaine therunto, then by the proper abilitie of man (pretending the accessse or mean to be in himselfe) or that the degrees and steps thereunto be not before prepared for vs, wee shall neuer come neare the fruition thereof. Now, foras much as man is created to the end he might haue the possessi-

on of that eternal felicity, his creator would not leaue him destitute of fit and effectuall meanes, whereby to withdrawe him from himselfe and from his owne abilities, & to giue him recourse to another by whose good meanes (as by an accessor & Mediator) he might be brought to the enioying and possession of so excellent a good. And this Mediator is Christ himselfe, our Soueraigne Lord, the true sonne of God: Who, being made like to man, and hauing taken vpon him humanitie, conioyned to his Diuinitie, hath performed our reconciliation, hath prepared the way, hath offered vp himselfe for a *gate* and *way*, to the end that whosoever shall belecue in him, shall haue life euermore lasting; which is the true end and scope of the Soueraigne good. But to make vse of this fit and happie access, it is verie requisite that we ioyne our selues, & with all our force embrace the Aduocate and Mediator, in such sort as he is giuen vnto vs of his Father; not taking from him any of his offices and dignities. For many Sectaries doe challenge to themselves not only possession, but also in incorporation in this aduocate & Mediator: & yet neuerthelesse do robbe & depouile him of his due honours & essentiall titles of Aduocate, or Mediator to the Soueraigne good. Now, the faith & doctrine of the pretended Romane Catholick Church ariseth herof, in that they acknowledge and confesse one Iesus Christ to bee their Sauour: yet, notwithstanding, that which is necessarie for such an office they take away, and imagine him to be but a naked Sauour, and vnfurnished of all

Iohn. 1.
Iohn. 5.
Iohn. 5.

honour, although exceeding and vnspeakeable honours are giuen vnto him in his annointing fro n his father, as by that which followeth may plainly appeare. For it must needes be, that a Mediator betweene God and men should be a Soueraigne and an eternall Sacrificer, as the Apostle (*Heb. 7. 24-28.*) beareth record; because that euery reconciliation requireth satisfaction in the parties that haue offended: and Satisfaction is according to the qualitie of the offence; as also the Sacrifice is by death, in regard of the deadly and mortall crime. But the Romane Church vnapparelleth Christes sacrifice, of eternity; in affirming that the propertie and vertue of it alone cannot continue to the worlds end, vnlesse it be many times reiterated. And yet in the newe Testamēt

9.12. wee learne, that *Christ entred once into the Holy place, obtaining eternall redemption for vs*, and that the worde of *eternitie*, signifieth his eternall vertue and efficacie in all perfection. Moreouer, it is cleare, that euery sacrifice is respected in regard of the Sacrificer (the Sacrificer first, and then the sacrifice) and consequently, that the Sacrificer is preferred before the sacrifice: as we may see, *Genes. 4. 4.* where the holy ghost witnesseth, that the Lord had first respect to *Abel*, and then to his offering. This then being graunted, and therewithall considering that (in the Romish Church) the Masse priest is reputed a Sacrificer, and Christ Iesus the sacrifice; it must hereupon needes followe, that the Romish priests (being but mortall and sinfull men, and by nature altogether estranged from God) are prefer-

preferred before him in *whome there is found no guile nor sin*, euen before that *unspotted Lambe*, the true son of God by nature, Iesus Christ. Oh intollerable blasphemie, neuer vsed among the Turkes! And to the end none may be ignorant of such a foolish impudencie, note (I pray you) but that which may be seene, when in their Masse they mumble out these words, *Supraque proprio ac sereno vultu respicere digneris, & accepta habere, sicuti munera pueri tui iusti Abel*. Wherein there are two propositions: in the first, the Priest becomes a Mediator for the Soueraigne Mediator, of whome the father saith, this is my welbeloued sonne in whome I am well pleased: for you must alwaies suppose (as the Church of Rome doth) that the true bodie of the sonne of God is present in the Sacrifice, as it was in his transfiguration, and in his Baptisme in the riuer *Iordan*.

In the second, he compareth Iesus Christ to the sacrifice of *Abell*: By meanes whereof (as aforesaid) the Priest shall be more pleasing and acceptable to God, then Christ Iesus himselfe; who likewise by this meanes, shall be robbed aswell of his office, as of his Sacerdotall dignitie. What mans eares, that be attentue to any wholesome doctrine, and stirred vp with the affection of a Christian zeale, can endure and suffer the eccho of so harsh & horrible a speech? What soule is there, which is desirous to aspire and come to her true scope and felicity, through the true and sacred mediator Christ Iesus, that can permit his excellencies & dignities to be so trampled vnder foot?

1. Pet. 2. 2
1. Pet. 1. 1

Hebr. 9.
1. Iohn.
Math. 3

th. 17.

th. 23.

ut. 18.

ue. 11.

The Church of Rome is not content to bannish Christ Iesus out of the sanctuarie (whereas the Iewes haue cast him onely out of the Synagogue) but goeth on further, & taketh from him his pastoral robe: which appertaineth and belongeth vnto him alone, as it may euidently appeare in many places of the holy Scripture; wherein he is promised and recommended for a Doctor and maister, giuing lawes and precepts against which or besides which (as proceeding from a most wise master) none of his disciples dare thrust themselves in, for their alteratiō. This *Maxim* (against which the very heathens dare not dispute) declareth sufficiently, that he, who is a meanes for conducting men to the Soueraigne good, must also by his instructions and precepts lay open the way & assured meanes for the attaining thereunto.

The Church of Rome yet notwithstanding vsurpeth and chalengeth to her selfe the Soueraigne authoritie of iudging such like instructions, & accuseth them of insufficiencie, as not able to shewe the way leading to eternall life; which surely is nothing else but an accusing of the author himselfe, Christ Iesus, the son of God. Nay she yet goeth beyond and farre surmounteth the said precepts, as wel in the verue of her word not written, as of her traditions, together with an Iliade of inuentions, rather diabolical then diuine or humane. And moreouer shee teacheth doctrine cleane contrarie to Gods truth, as may be noted in these fewe examples; Iesus Christ forbiddeth any of his disciples to desire preheminance ouer the other: The Church

th. 24.

Church of Rome hath a counterpoise, for she constituteth one in authoritie aboue all the Bishoppes in the world. Christ Iesus will that his Church take her firme foundation vpon this that *he is Christ, the sonne of the liuing God*; who suffereth not *the gates of hell to preuaile against her*, for that she is grounded vpon a sure rocke, which is Christ: The Church of Rome will build her vpon a rock which (like vnto man) is subiect to fall away and come to ruine (I meane during the life of *S. Peeter*) as may be seene how the floods of misbeliefe and riuers of infidelitie haue had great power ouer her, and brought her flat vpon the ground.

Math. 16
16.18.

To be shorte, all the doctrine of our saluation as well in the olde as newe Testament, forbiddeth vs to drawe or paint any images or statues in matter of religion: yet notwithstanding the Church of Rome obstinately alloweth them, will haue them, and commaunde them. Finally in conferring the one with the other, you may see as it were in a glasse, that *Belial* is no more contrarie to Christ, falshood to truthe, darkenesse to light, vice to vertue, then the doctrine of the Church of Rome, to that of the Mediator and accessor to the Soueraigne good. Beholde then Christ Iesus in the Romane Church deuested of his doctorall robe.

Now remaines the third and last dignitie of his vnction: that is to say, that he is *King*, hauing all power both in heauen & earth (as it is prooued by diuerse places of the holy Scripture; namely in the 49. of *Genes.*

Genes. in the person of *Iuda*, in the 11. of *Esai*, in the 31. of *Ieremie*, *Psal.* 2. *Psal.* 110. *Math.* 28.) of which he is likewise dispossessed in the Church of *Rome*. For, who soeuer saith that he hath both spirituall and temporal power to gouerne the Church *Tryumphant* and *Militant*, to doe with them according to his pleasure, he doth surely take vpon him the true domination of Christ, who saith, *I giue the water of life, and whoso shall drinke therof, shall neuer haue thirst*: by which speciall passion of *thirst*, he comprehendeth all other (spiritually) by the figure *Synecdoche*. This is that which the Apostle expoundeth, and the Euangelist in the *Apocalips*, speaking of Saints who haue washed their robes in the bloud of the immaculate Lambe, and doe no more taste of lamentations, sorrowes, or any other kinde of passions or torment. It belongeth therefore onely to the vndefiled Lambe, who giueth the water of life, to make and canonize true Saints: But the Pope, who is the heade of the Church of *Rome*, taketh vpon him authoritie and power to create Saints and canonize them: he enrouleth, in the booke of heauen, such as he will: and when it is his good pleasure, he maketh them to raigne with Christ Iesus in the like title and degree as himselfe: he vaunteth to haue power ouer Angels to comānd them: nay which is more, one of his books named *Stella Clericorum* doth affirme, that the meanest Priest among them, is greater in dignitie then the Holy Virgine and all the Angels. How much greater then is the Creator of Priests, *viz.* the Pope? Oh shamelesse vanitie: *Non Stygius tentaret*

Orcus, quod audent effrenes monachi. Againe, euery one may easily knowe what authoritie hee taketh in the Church Militant, excommunicating some, anathematizing others: hee taketh the temporall sworde, he pulleth down kings & Monarchs from their thrones, he setteth his foote vpon their necks, and commonly makes them kisse his pantable. I omitte to speake of the excessiue dignities attributed vnto him by his own *Canons, Decrees; Decretals, Clementines* (being truly extrauagant from all truth) as likewise a thousand more points of doctrine issuing out of these three principals; That Christ Iesus is deuested of his office of Sacrificer in the Romane Church, that his office of Doctorshippe is taken from him, that his gouernement in heauen and earth is vsurped from him. Now, seeing these offices are necessarie adiacents to the Soueraigne good, and that the Church of Rome diuorceth them from the Mediator, it must needs bee that shee doth not seeke the Soueraigne good, but rather shuns and flies from it.

Hence therefore it comes, brethren, that I haue renounced Papistrie, and doe purpose carefully & with labour to seeke the right paths leading to the Soueraigne good, wherewith the Church of Rome is not acquainted. And for this purpose I haue abiured, & doe now abiure all her doctrine, as blasphemous, Apostaticall, superstitious, and as farre from Christianitie, as shee is from the true end and scope of mans creation; which is, the Soueraigne good.

And finally, aboue all other graces wherewith God
I of

of his mercie hath made mee partaker, I yielde him most humble thanks for these two (which are farre beyond compare of all others) *viz.* that hee hath shewed vnto mee through the light of the holy Ghost, the naturall brightnesse of his holy truth, and that the clearenesse thereof causeth his beames to shine in the Churches of this kingdome, reformed both in faith and doctrine, according to the purenesse and sincerity of his holy Gospell. The confession of whose faith I will not onely seale with penne and inke vpon paper, but also if neede bee, against Tyrants, with my bloud, vpon this base Territorie. In which reformed Church I protest to die and finish my daies: praying the Lord Almighty and onely wise, who hath called mee to the knowledge of his truth, that he will establisth & ratifie this his vocation of mee, and make me to feeble and perceiue the full effectes of his eternall election: and, further, that of his mercie hee will strengthen & assist mee, against all assaults and temptations that may present themselues before mee.

And to conclude, I heartily beseech this Church to make me partaker of her holy praiers: as I will in like sort be euer mindefull as well to powre forth praiers to the eternall, for her long and prosperous continuance, as also for those Churches that are of the like faith in Iesus Christ. To whome with the father and holy Ghost be giuen all honour and glorie both now and for euer. *Amen.*

So Signed, *De Beauvall.*

We

Wee the Pastours and Elders of the reformed Church of Saint *Amand L'Alher* in *Bourbonie*, doe certifie that this day being the 16. of *July* 1600, Master *Edmond de Beauval*, heretofore a Iesuite, hath made a publicke abiuration of all the papisticall Idolatries, wherein he had beene nourished and instructed; protesting to liue euer hereafter as the reformed Churches of this kingdome doe require, and according to a solemne promise by him made in an assemblie of some Pastours and Elders, aswell of this said Church as others hereabout, helde at *Blet* in the house of the Lord of the said place, the fourth day of this moneth, and hath signed his confession of the faith of the reformed Churches of this kingdom. In witness whereof, we, whose names are hereunder written, haue giuen him this present Testimonie, to the end that hee may be knowen in those places where he shall come, for a member of the true Church. Yeouen at *S. Amand*, the day and yeare aboue written.

Signed:

Iamet, Pastor of the said Church.

Perrinet, an Elder.

Mager, an Elder.

Perrinet, Iudge in the said place.

Deueras.

Limosin.

De Foulenay.

Ieneueau.

Danjard.

Gaillard.

The declaration and conuerſion of
Maſter Iohn Colleij, ſometimes a Prea-
cher, a Caputchin and keeper of the Couent
of Saint Omer, publickly by him made in the
Church of Sedan, on Sonday the 4. of
March. 1601.



DHE Kingly Prophet, or rather
 our Sauour Ieſus Chriſt vnder
 the figure of *Dauid* (moſt deare
 brethren) in the *22. Pſal.* hauing
 prayed the almightie to deliuer
 his life from the ſworde, his de-
 ſolate ſoule from the power of
 the dogge, from the Lyons mouth, from among the
 hornes of Vnicornes, doth promiſe, if he heare him,
 to declare his holy name to the brethen, to praiſe him
 in the middeſt of the great congregation, and to make
 his prayers vnto him in the preſence of thoſe that feare
 him.

If the ſonne of God himſelfe hath vouchſafed to
 make this vowe, how much more am I bound (being
 a miſerable ſinner, and hauing obtained of gods eter-
 nall bountie my ſpirituall deliuerance) to declare and
 exalt

exalt the name of the euerliuing God among you, my brethrent to render vnto him my vowes in this great congregation and assembly of you which feare the Lord! to the end that those who heretofore haue receiued the like grace as my selfe (hauing beene drawn out of darkenesse, & brought into the true light) may haue matter and occasion to remember the benefit by them receiued from God, and therefore yield vnto him innumerable thanks: alwaies laying before theselues, that as God is a most liberal bestower of his benefits, so he is a most seuerer exactour in expecting thanks for the same: which doubtlesse is the true mean of their continuance & encrease; ingratitude being nothing else but an obstacle that hindereth the streams of his flowing mercie. And (deare brethren) I make no doubt but that many of you are thoroughly acquainted with my former cōuersation & profession, & likewise with my intētion. For certainly I may wel say with S. Paule (to the glorie of God & my great confusion) that though heretofore I haue ben one of the greatest embracers of the foolish traditions of my fathers, being of that Sect the most superstitious of the Scribes and Pharisees of the Romane church, when that my heart was in darkenesse, my vnderstanding hardened, and her waies and doctrine wholly tending to death (*Prou. 14*) seemed to mee pure and right: yet now, my heart is enlightned and I may contemplate, in the bright mirrour of the Gospell, the glorie of the Lord plainly. *2. Cor. 3*. And my most mercifull father, who hath conuerted me vnto himselfe, through the influence of

his holy spirit, who a long time and that very often hath summoned and warned me, sounding in the inward eares of my minde, that which before he spake to the rebellious children of Israel; *Walke ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their Idols. I am the Lord your God, walke in my statutes, & keepe my iudgements and doe them: which if a man doe, he shall liue in them* (Ezechiel 20.) And in another place; *he willet h his people to come out of Babylon, that they be not partakers of her sinnes, and receiue her plagues* (Apoc. 18.) *Depart, depart ye, goe out from thence & touch no vncleane thing.* Isaiah, 52. Hearing, I say, so many times such and the like words of gods diuine spirit founde in the eares of my soule, it being a hard thing for mee to kick against the prick; and gods clemencie and bountie through his long & patient pursuite surmounting my too great malice and blindenesse, hath now in the end forced mee to obey his voice, and followe his vocation. Hence it comes therefore deare brethren, that I haue forsaken the vaine and superstitious traditions of men, & disposed my hart to receiue at large the diuine beames of the eternall sunne of iustice, the influences of his supream grace, the most sweete ioyes of gods face, to weet, through the participation of the word of life, of the excellencie of the Sacraments, of the efficacie of the exercises of pietie, of the perfections of a lively faith, and other infinite blessings and benefits inspired from heauen into the elect, in the mysticall societie of the bodie of Christ. O thrice and fower times blessed bee that so great

power

power of the spirit of God, which leadeth mee to such good, high, and heavenly things. Beholde mee now through the grace of God to haue forsaken & abandoned these seminarie abuses of papistrie, to bee come forth frō the dungeon & sinke of al filthinesse & malice. Beholde mee loose and freed from the embracings of that strumpet *Babell*, the nurserie of all impietie; by whome the holy name of God is so villanously prophaned, and the honour of Christ Iesus (infinitely iealous of his glorie) prostrated to idoles of golde, siluer, stone, wodde and clay: beholde I say how that I am come forth from that labyrinth of errors, so abhominable, as that there is not any man, hauing neuer so little feeling of faith, but doth detest and abhorre them. My conscience also, which before had so many times griued and tormented me, for that she found her selfe so farre wandring out of the way of the true and liuely spirite of God (which secretly drewe her to himselfe, affording her no assurance in the false groundes which before she sought) now giues me, a cheerful cōfort & cōsolation, hauing founde that vnknown good which shee thirsted after: the which is now happened to her, when according to the counsell of the wise (*Prou. 14.*) and through the fauour of my GOD, I am *departed from that foolish man*, from the sonne of iniquitie, from Antichrist; in whome I haue founde no lips of knowledge, but rather of falthoode and deceit. This is the only fruite that lyes hiddē vnder the leaues of this fained holines, iustice, obediēce, pouerty, fasting

fastings and disciplines, iustified without and contra-
 rie to the word of God. Al these fooleries, these proud
 habilliments, and hautie pompe of the *Hierarchie* of
 Antichrist, tende to no other end or vse, but to bu-
 sic, amaze and abuse the senses of those who doe not
 know the true celestiall ornaments of the citie of the
 liuing Gods which cannot discerne the manifest diffe-
 rence which the faithfull see betweene the crowne of
 thornes of their Redeemer and Sauour Christ Iesus,
 and the glittering crowne of the sonne of perdition,
 sending men to men, and humane workes, which are
 in parte the causes (as they fondly imagine) of their
 eternall saluation, which to vs and for vs is purchased
 by the onely sonne of God: to whome he doth exce-
 ding iniury thus to diminish, through his false doc-
 trine, his merits, and rendring them insufficient, which
 are accompanied with all sufficiencie. But if these
 poore feelie ignorant soules which he amazeth with
 the florish of his detestable doctrine would but enter,
 how little soeuer, into the botome of their cōsciences,
 to iudge of this his doctrine, according to the vnder-
 standing which God worketh in them, I doe assure my
 selfe they would soone discover & condemne the va-
 nitie and falshood of this deceiuer. For God doth suf-
 fer by his secret (but most iust) prouidence, that the
 more they haue their eyes open to their workes, as ex-
 pecting by them saluation, so much the more are they
 doubtfull, fearefull and in despaire; what shewe or ap-
 parance soeuer the bountie and greatnesse of their
 workes carry with them: which doubtlesse is a worke
 which

which God worketh in them for their good, If they would not wilfully resist the holy Ghost. I speake this by experience which I haue in my selfe, and in a great number of others, whose inward disposition hath bin very well knowne to mee. And surely this cursed teacher of lyes and inuenter of fooleries, doth dishonour the blessed sonne of God, not onely in this which hath beene said, but also most vnworthily and outrageously deuesteth him of all his other dignities and excellencies, wherewith he hath beene honoured by his eternall father, though in apparance he qualificeth him the Sauour and redeemer of the world: but it is in such sort, as that in effect, and as much as in him lyeth, he depriueth and robbeth him of all that which is necessarie for such an office. And first, what is he so blinde, that seeth not plainely how hee dispossesseth him of his Soueraigne and perpetuall office of Sacrificer, seing he giues him, coadiutors and successors in this kinde of office, which are the Priestes: who according as he vainely conceiues, doe againe daily sacrifice the sonne of God, offering him to the eternal father for the expiation of the sinnes of the world. And what, I pray you, means he by this, but that he reputeth the only sacrifice of the son of God, the true defacer of all our offences, to be of so small power, and vertue, that it is incapeable and vn sufficient to deface them for euer. And againe is not this a preferring of the Priest, saying Masse, or sacrificing (a mortall & sinfull creature, whose lippes are defiled) before the blessed soure of God, Christ Iesus, a Lambe without

K

spot,

spot, in whome there is founde no guile nor sinne: seeing that euery sacrifice is receiued in respect of the Sacrificer, as it is written in *Gen. 4. The eternall had respect to Abel and his offering.* I omit for breuitie sake a thousand other absurdities, that follow after this newe sacrifice of the Masse, and likewise, a whole worlde of horrible and most abhominable villanies, which are to be found in the order of these Sacrificers, as well regular as secular: which sufficiently declare, of what stuffe both themselves and their sacrifice are made. I will not here say any thing of the grosse and palpable ignorance which is in many, though they be respected and reuerenced like greate Pastors, and gouernours of soules; which (blinded as they are) they leade with themselves into the pit of perdition. I need not likewise to make knowne to you the vitious life and scandalous conuersation, and too too notorious of the religious, and Monkes, meere abusers of the people; who in Cloisters and Monasteries are nourished in idlenesse, and entertained with the labour and sweate of the poore & simple people: who conceiuing too good an opinion of them, doe oftentimes take the very breade out of their owne mouthes, to giue it to them, which they abuse ouer-wantonly through excesse of gurmardize. But to returne to their chiefe leader and Patriarche; When this Impostor chalengeth to himselfe supream authoritie ouer the lawes, doctrines and documents of the blessed sonne of God: accusing them of insufficiencie, & lacke of power to demonstrate vnto vs the Soueraign good,

good, saying in a worde that the holy Scriptures are imperfect; what doth he else then depriue him of his doctorall robe. But certainly (my brethren) the truth is and so it behoues vs to beleue assuredly, that as Christ Iesus hath beene sent vs from the euerlasting Father, as a most wise Master, with charge and power to bring men, to their saluation: so hath he likewise by his holy and vndefiled instructions and doctrine, laid open most sufficiently the way and meanes thereunto. Wherby certainly is ouerthrowne al the host of traditions, all this Iliade & infinite nūber of humane inuentiōs, & vnwritten doctrins, forged in the shop of this deceiuer: by the which he doth not only surpasse, but is also contrarie & opposite, to the diuine & wholesome doctrine and precepts of Christ Iesus, a most sufficient Master & teacher, the true Messias, both god and man; accomplishing that which S. Paule foretolde of him, that he should oppose and lift vp himselfe against al that, which is called God. *2. Thes. 2.* No lesse doth he of the royall dignitie of Christ Iesus, whereof he deprives him; attributing it to himselfe, as well in heauen as earth, vsurping and chalenging the full authoritie, to dispose after his fancie, of the whole Church, as well tryumphant as militant. Hence it comes, that this proud and arrogant deceiuer, takes vpon him to make Saints, to canonise those that seeme good vnto him, deifying the in such sort, as that the selly ignorant people cannot know nor discerne Christ Iesus, amongst this rable of saints: & esoons it falleth out, that the bodies of those are honored & superstiti-

ously adored by mē in this world, whose soules perad-
 uēture are tormēted by the diuels in hel. He taketh also
 power ouer Angels, & al the happy spirits of the celest-
 tiall court, to commaund them: what could he vsurpe
 more in heauen, vnlesse he would banish and driue
 God himselfe (if he could) from thence. But (alas)
 what authoritie takes he vpon him here vpon earth?
 what exceeding great tyranny and cruelty, doth he ex-
 ercise? Some he excommunicates, aathematizeth
 others, he taketh the temporall and spirituall sworde,
 he deposeth kings and Monarchs from their thrones:
 to be short, being seated in the Temple of God, hee
 causeth himselfe to be worshipped as God. 2. *Thes. 2.*
 But oh, blessed Sauour and Redeemer, when wilt
 thou discomfit and bring to confusion this wicked v-
 surper? when wilt thou abolish him by the brightnesse
 of thy cōming? when shal this beast with his false Pro-
 phet be cast into the dungeon, to the end she doe no
 lōger seduce the world? *Apo. 19.* When shal that hower
 come, wherein wee shall vnderstand and heare to our
 vnspakeable comfort that voice of the Angell, crying
 alowde, *She is fallen, she is fallen, that great Babilon. Apo.*
18. O Lord when shal it come to passe that the great
 nations and kings of the earth shall haue drunke e-
 nough of the wine of the wrath of that strumpet, and
 haue spewed forth all the venome which already they
 haue sucked out of her cuppe? As for my part, I am
 wearie and tyred therewith: and therefore I renounce
 her, I detest and abiure her, in the presence of this
 Church of God, both now and for euer, louing ra-
 ther

ther to endure the Crosse of Christ in the bosome of
 his lawfull spouse, then enioy the pleasures and ioyes
 of this world, betweene the armes of a shamelesse
 strūper, who hath so long time deceiued me through
 her fooleries. But againe I renounce and abiure now
 & for euer, both her and all her doctrine, in so much as
 that it is against the expresse word of God, blasphema-
 torie, Apostatique, superstitious, and as farre from the
 meaning of Christ our true master, as darkenesse from
 light, as falshood from truth, and vice from vertue:
 most humbly beseeching almighty G O D (thro-
 rough the entralls of his mercie, and through the
 most pretious bloude which his sonne Iesus Christ
 hath shed for mee) that he will not lay to my charge
 the faults of my youth, nor iudge me according to the
 sinnes of my ignorance, but rather pursuing his mer-
 cie begunne in me, he will pardon all my offences
 comitted by mee, either in works, words or thoughts,
 and in others, through examples and wicked supersti-
 tious doctrines: and that it would please the almighty
 to worke so, that those who hitherto haue beene wrap-
 ped vp in the palpable darkenesse of errour and igno-
 rance, and lūd a sleepe vnder the shadow of the wings
 of that strumpet, hatting ben drunke with the wine
 of her idolatry, may now awake out of that profound
 sleepe, and slumber of death, to taste how little soeuer
 is of the sauourous fruite of life, and drinke onely
 a glasse of the delicious waters of the fountaines of
 immortalitie, which streame from the house of God,
 into the assembly of the elect: for then I doe assure

my selfe, they will forthwith abandon the venomous
 Cisterns of that defiled strumpet and most malicious
 deceiuer. For this end therefore, O mercifull father
 and euerlasting God, we power out before thee, euen
 from the bottome of our hearts, our humble petiti-
 ons; for that the compassion wee haue of so many
 poore soules (which she causeth to be drunke, & poy-
 soned with a deadly poyson, couered ouer with an a-
 greable sweetenesse) makes our eyes become fountaines,
 and our hearts to yield forth vnspeakeable sighes: con-
 sidering in the theater of this worlde, the great mul-
 titude which through the whirlwinde of sedition,
 is rauished, drawne & carried headlong into the gulfe
 of perdition. But, O father of light, seeing it is thy
 manner rather to vse mercie then iustice, and that thy
 will and pleasure is to vse fauour, not furie; and that
 thou dost not desire the death of a sinner, but that he
 turne to thee and liue, stretch forth thy hand ouer
 them, drawe them to thee, teach them, sith thy good
 pleasure is that all should come to the knowledge of
 saluation: Imprint in their soules a desire and longing
 to sounde thy holy Scriptures, and let the discretion
 of thy all-guiding spirit leade them to gather in these
 gardens fit & necessarie hearbs for the physick of their
 spirituall infirmities, the foode of their soules, the
 Sacrament of eternitie, the certaine pledge of felicity.
 But as for mee, O blessed and eternall father, what
 shall I render vnto thee for those thy exceeding bles-
 sings bestowed vpon mee? for like a good shepheard
 thou hast sought after my soule, being a poore wan-
 dring

dring sheepe, and hauing laide her vpon thy sacred
 shoulders, hast brought her backe to thy euangelical
 sheepestould, to ioyne her to the flocke of thy true
 faithfull : thou hast vnmasked her eyes, laid open to
 her the abuses of Papistrie, made knowne to her where
 shee shoulde finde her rest and tranquillitie, as also
 the trueth of her saluation : thou hast forgien me all
 my sinnes, and healed me of all my infirmities, thou
 hast saued my life from destruction, thou hast crowned
 me with mercie & louing kindenesse, and satisfied me
 with all good things (*Psalm. 130*) so that through this my
 conuersion, and this change, by the power of my Cre-
 ator, I am made young and lustie as an Eagle: what
 shall I then giue vnto the Lord for all those good
 things wherewith he hath enriched mee? Surely my
 deare brethren, euen as I esteeme and holde this to
 be the chiefest and most excellent benefit among
 all those wherewith it hath pleased God of his vncom-
 parable bountie and heauenly mercie to make me par-
 taker: so willingly I doe acknowledge and confesse my
 selfe vnable to render his maiestie condigne thanks
 for the same; yet notwithstanding, among all those
 that are bound to yelde heartie thanks to God, I doe
 acknowledge my selfe at this time most of all indeb-
 ted. For, alas, without this benefit of my happie con-
 uersion, what profit should I haue receiued of all the
 fauours and vnderferr'd blessings which came from
 him, but condemnation, ruine and confusion? What
 would it haue auailed me that the welbeloued son of
 God, Christ Iesus (who became obedient to his fa-
 ther)

ther) endured the ignominious death of the Crosse, for my reconciliation to God his father, if I had been deprivied of so great a benefit, if I had continued still in that spirituall fornication wherein I was altogether ignorant of the pure and sincere trueth of the Gospel? What vtilitie, I pray you, to see my selfe created after gods Image, and yet to haue borne the pourtrature & character of a beast? What profit to haue had the eyes of my bodie open to the outward light, & those of my soule debarred of the inward brightnesse, & besieged with the darkenes of infidelitie? Arise then my soule, and praise the Lord, and all that is within mee praise his holy name: praise the Lord O my soule, & forget not all his benefits: let his praise be alwaies in thy mouth, to the end the meeke and gentle may heare it and reioyce. (*Psal. 103.*) O praise the Lord with me, and let vs magnifie his name together: for I sought the lord, and he heard me: yea hee deliuered me out of all my feare. *Psf. 34. Iob* did curte the day of his tēporall birth in this miserable world: but I ought to blesse the day of my spiritual regeneration to eternal life; for that the God of all mercie & consolation hath caused to appeare in me the effectes of his eternall election, acknowledging me for his childe of adoption, and for a lawfull heire of that great and eternall kingdome purchased for the elect, through the perfect obedience of Christ Iesus their brother. And as at this time I haue abiured that strumpet and her idolatrie, so likewise now I protest before God & his Church, henceforth with all my power to liue and die in the faith of
the

the Churches reformed, where I see the Gospel purely preached, and the Sacraments faithfully administered: the confession of whose faith I will seale, not only with penne and inke vpon paper, but also through the effusion of my owne bloude, if neede be: & this I fully purpose to doe through the grace of almightie GOD, who hath called mee to this resolution, and whome with all the powers of my soule I doe entirely beseech to ratifie his vocation in mee, and finally (to make me feeble the full effectes of his election) that he would likewise fortifie and assist me against all assaults, and attempts that may be presented against me, seruing mee in steede of a stronge and inuincible buckler in all dangers, both spirituall and corporall. I earnestly beseech the present congregation of the faithful, to receiue mee into their number, to the end that after I haue fought a good fight with them in this Church militant, I may, after my departure hence, raigne with them in the triumphant. *So be it. Amen.*

John Colleij.

The

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The Declaration of *Symon Palory* of
Richelieu, heretofore Prior and Pro-
 uinciall in the pretended order of the holie
Crosse, according to the protestation by him
 made in the reformed Church of *Caen*,
 the 11. of *March*. 1600.

Presume not to knowe above that which is written. 1. Cor. 4. 6.



Make no question but many will be
 offended at this my change and alte-
 ration in matters of religion: I doe
 perceauie & foresee, that many like-
 wise will speake opprobriouslie and
 vncharitable of me: and therefore I
 thought it not amisse to make knowne vnto you all,
 what my profession hath beene vntill this present, and
 the motives that haue stirred me vp to take this reso-
 lution in hand.

It is about 18. or 20. yeares that I haue liued in the
 order of the *Holie-Crosse*: which profession I haue not
 left for any lightnesse or humorous conceit, God is
 my witnesse: for before I tooke this holy resolution
 vpon me, I haue endured many combates in my selfe. I
 haue well pondred and foreseene the dangers and in-
 con-

conueniences subiect to take hold of me: I haue scene that according to the worlde I am sufficiently furnisht wherewith to liue at pleasure & therein to spend the residue of my daies: & forsaking the same I haue likewise scene, that necessitie, vexations and troubles are apt to take holde of me. Neither am I entred into this happie resolution through any discontentment receaued by any of these of my order: I haue letters testimoniall from our General, which sufficiently testifie how I was honoured and beloued of those of my order: but I must now come to vnfolde vnto you that which hath awaked me in the prime of my pleasures.

I haue thoroughly considered in my selfe the great contentions that haue ben & yet are in Christendom touching religion. I haue cast the eyes of my minde vpon that mortall hatred, which the greatest parte of the worlde (and those too, that are the greatest personages) doe beare to true religion, & the professors thereof. I haue laide before me the sharpe and greuous persecutions exercised against them: & on the other side I cannot forget their constancie and firme resolution to maintaine and defend that which makes them so odious among so many assaults, and dangerous trials, contrary to mans nature which seekes after nought else, but rest, & that, which may bring him solace and pleasure. This consideration makes mee suspect that it is more then an humane spirite that awakes in them these heauenlie motions so finally acceptable to the flesh. I heare the voice of the Lord speaking by his holy Apostle: *Try all things, but retain. The*

ef. 5. that which is good. I heare our Sauour Christ com-
 5. manding vs to *founde the Scriptures*: the example of
 7. the faithful of *Beroe*, who examined the Scriptures,
 to see if that which Saint *Paule* preached was answer-
 able thereunto, comes into my memory, I beholde
 how it was a question of eternall saluation, and deser-
 ued in good earnest to be thought vpon: I confesse
 freely, that in coming and going from place to
 place for the execution of my charge of Prouincial,
 I haue communicated with some Papists, as well Mi-
 nisters as others. I haue seene & haue beene constrain-
 ed to confesse that all manner seruices are not ac-
 ceptable in Gods sight. He condemneth by his Pro-
 phet *Esaie*, and by our Sauour Iesus Christ in S. *Ma-
 thewe*, the commaundements and traditions of men: he re-
 iecteth by Saint *Paule* to the *Colloſſ.* voluntarie serui-
 ces, what apparance or shewe soeuer they haue of
 deuotion.

13. He forbiddeth vs in *Deuteronomie*, to doe that which shall
 15. 8 seeme good in our owne sight, and enioyneth vs, to doe
 1. 1. onely that which hee commaundeth vs, neither to adde nor
 4. diminish his word: he cryeth vnto vs by his Prophet,
Who hath required that at your hands? Such & an infinit
 number of other like places of Scripture haue indu-
 ced me to learne whether my profession were of gods
 institution, or if God were the author of those serui-
 ces which now beare greatest sway in the midst of
 the *Romane Church*. I haue busied my selfe in rea-
 ding some bookes intreating of Religion, and such
 as handle matters nowe in controuersie. I haue be-
 stowed

stowed some time in reading and examining the places of holy Scripture, whereof Saint Paule speaketh, *that the whole Scripture is given by inspiration of God, and profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good works: whereof he also beareth record, that the Scripture is of power to make vs become wise to saluatiō through faith in our Lord Iesus Christ.* It is she, as I said before, to whom our sauiour Christ sends vs, as also the Prophet Esai, when he vseth these words; *To the lawe and to the testimonie: if they speake not according to this worde, it is because there is no light in them: there haue I found, seeking her opinion and aduice touching the seruice and doctrine maintained in the Romane Church, which she in no wise approues, but contrariwise in expresse wordes condemnes it. I haue not disdained to peruse the auntient fathers and doctors of the Christian Church, whome the Romane Church ordinarily vse for a buckler against those of the true reformed religion: their owne wordes doe make me knowe, that their bookes serue not so much to confirme the seruices in the Church of Rome, as to destroy them.*

2.Tim.

Iohn.5.
Esaie.8

One thing hath exceedingly mooued me to goe forward in this holy resolution, and that is the Masse and prayers vsed in the Romane Church, which beare witnesse against themselves; hauing many traces and reliques of the auntient doctrine of the primitiue Church, which was in the Apostls time. And to shew that I doe not speake this at randome, I will produce

Some witnesses as well out of the holy Scripture and
 auncient fathers, as out of that which is contained
 in the Masse, and in the seruice of the Church of
 Rome.

The principall controuersie at this day is concer-
 ning the pure seruice of God. Those of the Church of
 Rome, and in general all the religious thereof doe ful-
 ly esteem & conceiue it to consist in praying to Saints
 and Ladies, to honour and serue them; nay which is
 more, to present themselues before their images, &
 there yield vp their offerings and deuotions.

God speaketh so plainly by his first commaunde-
 ment *to worshippe and serue him onely*, that it is easily seen
 how hee condemneth all seruice in the Romane
 Church. And hereunto I adde his protestation made
 by *Esay: Not to giue his glorie vnto another: and his de-*
claration else where, that he is iealous of his honor. What
 can there be more expresse against all the seruice of i-
 mages, then the prohibition by the seconde com-
 mandement: *Not to make any image, nor the likenesse of*
any thing, not to bowe downe to it and worshippe it. I should
 neuer haue done, if I should rehearse all the passages
 of holy Scripture, which are against images & the ser-
 uice of them: they are called *vanity, teachers of falshood,*
and those that shall serue them are threatned to bee brought
to confusion.

The other great contention at this day, is touching
 the transubstantiation and worshipping of the Sacri-
 fice. They perswade themselues in the Church of
 Rome, that the bread & wine of the Masse, after their

confe-

ad. 20.
th. 4.
euf. 6.
1. 48.
od. 20.

aba. 2.
rem. 10.

consecration is no more bread and wine, but the true and naturall bodie of our Sauour Iesus Christ: and thereupon they ground that the substance of breade and wine must not be there any more sought for vnder these apparances of breade and wine: Christ Iesus is there really all whole both God and man in his own proper substance: and therefore they teach men to bowe downe themselues and to worshippe this bread and this wine: wherein doubtlesse they commit a great Idolatry if Christ Iesus be not there, as they would haue it beleueed. And I pray you what meane so many places of the holie Scripture which testifie, *that Christ Iesus is ascended vp into heauen, that from thence hee shall not come, vntill he commeth to iudge the quicke and the deade, that the heauens doe containe him, vntill the day that all things shall bee restored, that wee shall haue the poore alwaies with vs, but him wee shall not haue alwaies, that wee must not followe those that shall say Christ is here, Christ is there, that hee shall come like lightning that goeth from the east towards the west:*

The Apostle Saint Paule names bread & cuppe the bread and wine in the celebration of the supper; *Whosoener shall eate of this breade, saith he, and drinke of this cuppe. &c.*

Our Sauour Christ Iesus, after the communication of his supper, nameth the cuppe which hee had ministred to his Apostles, the fruite of the vine. *I will drinke no more (saith hee) of this fruite of the vine: hee himselfe requires it at the handes of his worshippers, who worshippe the father*

Act. 3.2

Act. 10.

Iohn. 12

Math. 2

5.6.

Ma 24.

Mark. 1

21.

Luke, 1

Ma. 24.

1. Cor.

Math. 2

Mark. 1

22. 23. 2

Luk. 22

father in spirit and truth, places wholly contrarie to
 the doctrine of transubstantiation & adoration of the
 Sacrifice. I know well that the bread of the supper is
 called the bodie of Christ, & the wine also the blood
 of Christ: but notwithstanding I note on the other
 side, that the same bread is called the *Communion in*
the body of Christ: the wine is called the blood of Christ,
 but it is also named *the Communion of the blood of Christ,*
& the newe Testament in the blood of Christ. Which pla-
 ces teache vs that wee must not alwaies take the
 words in the foote of the letter, nor vnderstand that
 the breade and wine of the supper be no more bread
 and wine in their substance: but as breade is called *the*
Communion in the bodie of Christ, and the wine, *the com-*
munion and newe testament in the bloude of Christ: for be-
 cause they represent vnto vs our communion in the
 bodie and bloude of Christ, and the newe testament
 in the same blood of Christ; and moreouer the bread
 & wine of the Lords supper represent vnto vs the bo-
 die and blood of our Sauour Iesus Christ, as Saint
Augustine and *Tertullian* names them, the one a *signe*,
 the other a *figure of the bodie and blood of Christ*. And
 this was the reason when Christ instituting his supper,
 hath said of bread, *This is my bodie*, & of wine, *This cup*
is my blood. Hence it comes that the antiēt Church (as
 the words of the Masse giues vs to vnderstand (when
 they came to the Cōmunication of the Supper) vsed
 this exhortation, *Sursum corda*: therby aduertising the
 faithfull to lift vp their hearts aboue the visibie things
 of the Sacrament, & to embrace Christ Iesus through

a lively and true faith. And such, or the like manner of speaking is not to be thought strange: for there is not any but doth acknowledge that here is a question of a Sacrament: and it is well knowne that in matter of Sacrament, the Scripture useth to giue vnto the signe, the name of the thing signified: as when she nameth the *Circumcision*; *covenant*; albeit it was but a token of *Couenant*: and the Lambe which was offered in the passeouer, she names him *Passach*; that is to say, *Passage*; and yet notwithstanding hee was but a token of passage.

Genes.
Exod. 5.

They thinke that in the Masse there is a sacrifice propitiatorie for the remission of sins both for the quick and deade: but I do see that the whole Scripture sends vs to the sacrifice of Iesus Christ which he hath offered: *viz.* his owne bodie vpon the Crosse. *It is through this only oblation, that we be made holy, & haue eternall redemption.*

Heb. 20
Rom. 5.

How can the Masse be propitiatorie for our finnes, seeing that in the Masse there is no effusion of bloud? and as the Apostle to the *Hebrewes* saith; *There is no remission, without shedding of bloud.* I haue con-

Heb. 9.

sidered, and oftentimes meditated as well on the three Euangelists, as on Saint *Paul* touching the institution of the Supper of our Saviour Iesus Christ, whereupon they would build and ground the sacrifice of the Masse. But I haue seene plainly that it was without any shewe or apparance of reason. For Christ Iesus, vnder the formes of breade and wine, presents his bodie and bloude, and commaundes to communicate it, and to

this

M

preach

preach his death and passion untill his comming: he spede-
keth nothing at all touching the offering it in sacri-
fice. I finde likewise in other places in the Scripture,
that Christ Iesus is the only euertlasting high Priest according
to the order of Melchisedech: that through his onely sa-
crifice the wrath of God is appeased: and therefore hee is
called Iesus, that is to say Saviour. Saint Peter saith,
There is no other name giuen vnder heauen whereby wee
must be saved. Saint Paule saith, that he reioyceth in no-
thing, but in Iesu Christ, and him crucified. It were a
needlesse thing for mee to reckon vp all places that
serue for this purpose. But to proceede a little forder
herein, you shall finde that in the Masse it selfe there
are wordes to be found, which beare record, that those
that haue composed it, haue bene constrained to con-
fesse, that aunciently in the action of supper, there
was but a sacrifice of praise and thanksgiuing, accor-
ding to the doctrine of Saint Paule; When, and as of-
ten as you shall eate of this bread and drinke of this cup, you
shall prouince the death of our Soueraine with this com-
ming: and behold the proper speeches touching the
same in their owne Canons; *Pro quibus ubi offerimus
vel qui tibi offerunt hoc sacrificium laudis pro se suisque om-
nibus, id est,* For which wee offer vnto thee, or those
that offer vnto thee this sacrifice of prayse for them-
selues and all others. And in another place in a Colle-
lect for the dead; *pro ista quæstione omnipotens deus; ut
ad omnes purgatos hoc sacrificium laudis in adiutibus in-
iungas, id est,* Graue we beseech thee almighty God,
that the soules for whom wee haue offered vnto thee

110.

P. I.

Fr. 22.

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tained
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the Ca-
s.

this sacrifice of praise, &c. And in another Collect beginning, *Propitiare Domine*, there is, *pro quibus tibi offerimus sacrificium laudis*; that is, Be mercifull O Lord to those, for whom we haue offered vnto thee this sacrifice of praise.

The Church of Rome nourisheth men in ignorance, forbidding laye people and women to read the Scriptures: and in their prayers and assemblies they vse an vnknowne tongue. I could neuer comprehend how may bee accorded herewith, that which is said in the Psalmes: *Happy is hee, who in the lawe of the Lord exerciseth himselfe day and night: that the lawe of the Lord is an undefiled lawe, conuerting the soule, and giue h wisdom to the simple: that she is a light to lighten our feet.* &c.

Psal. 1.
Psal. 119.
119.
Deut. 4

Saint Peter saith, that wee doe well to bee attentive to the reading of the Prophets, which giue vs light as it were a candle in a darke place: and Saint Paul saith in generall termes, that whatsoever is written, is written for our learning. Saint Ierome knewe very well this doctrine when hee wrote to Leta in these termes: *Let the daughter loue diuine and heavenly bookes, in steade of silke and pretious stones: and in those booke let her not be delighted with the outward gilding and embrodering of the couer, but with the inward erudition distinguished and corrected according to faith: let her learne first by the psalmes of Dauid, to renounce worldly vanities: let the Proverbs of Salomon teach her to liue soberly: let her accustome herselfe to contemne and deeste earthly things, in Ecclesiastes: let her followe the example of patience and verue in Iob: let her take the holy Gospell into her hands, and ne-*

uer let it depart from her, but with all her heart let her studie the Acts and Epistles of the Apostles: and when she shall haue enriched the closet of her heart with such riches, then let her learne the doctrine of the Prophets, and the booke of Moses: and for the last, the Canticles: For if she should haue read it in the beginning, she might peradventure haue ben wounded in her hart, by not rightly vnderstanding the holy songs of the spiritual weddings, vnder carnall words. Vpon this purpose Saint Augustine doubteth not to pronounce, that hee, who maketh no reckning to reade and meditate in the holy Scriptures sent from Paradise, ought to feare not onely the incurring of eternall tribulations, but also the enduring euertlasting paines and punishments. For it is so dangerous vnto vs not to reade the holy Scriptures, that with great griefe of minde the Prophet cryeth out: For this cause my people haue bene led into captiuitie, for that they haue no knowledge: for he that is ignorant, shall be ignorant: and a little after hee addeth, that those who will not vnderstand in reading in this world, God will not knowe them in the day of Iudgement: and then finally hee exclaime, Why are we not carefull to reade the holy Scripture, where our sowles are fedde and nourished for euer.

As for the seruice vsed in a tongue vnkowne, I am greatly abashed that so many reasons vsed by the Apostle Saint Paul (in his 14. Chapter of the first Epistle to the Corinthians) to withdraw men from so palpable an abuse, could not touch nor moue the heartes of the Pastors and gouernours of the

rust in
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mon to
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be de-

ai. 5.
se. 4.
Cor. 14.

the Romane Church, for to feede the poore feely ignorant, with a better and sounder nourishment.

They compell them moreouer to confesse all their finnes to the care of a Priest: which thing they would not vse, if they had but penetrated into the knowledge of these words, of *Dauid*, *Who can tell how oft he offended? O cleanse thou me from my secret faults*: or if they had regard vnto the example of the selfe same *Dauid*, who saith, *that it was to God alone that hee confessed his finnes*.

Psal. 19

The church of Rome, teacheth that saluation must be sought for, in mans merits, & that our iustice cometh through workes: but I should be too prolix in reciting all that which the scripture saith to the contrarie. For shee doeth acknowledge that there is not anie sufficiencie or capacitie in man to doe well: *wee are not able to thinke any good thinge of our selues*, as the Apostle saith: she condemneth the thoughts of mans heart euen from his infancie, and saith that they are at strife with G O D: & that they cannot be made obedient to the law of god: shee pronounceth that men are deade in sinne, and affordes them no hope but in the mercie of G O D, thorough the obedience of our Sauour Iesus Christ: and further shee declareth that wee bee iustified gratis by his exceeding greate mercie, thorough faith in Iesus Christ, without the workes of the lawe. And certainly wee stande in great neede thereof: for as Saint *Ierome* saith, *What righteousnessse and what*

2. Cor. 3.
Gen. 6. 2.
Psal. 53.
1. Cor. 2.
Gal. 3.
2. Tim. 1.
Rom. 3.
& 5.
Act. 1. 3.
Phil. 3.

cleanenesse can bee here in the life of the iust: The workes
 which wee minister through this bodie of ours, are al-
 waies mingled with some error: we be taught, saith Saint
 Gregorie of Nice, in the holy Scriptures that there is not
 one to bee found among men, which can passe one orely day
 without offending. And therefore Saint August: was mo-
 ued to say that which euery one of vs ought to say of
 our selues after his example, I presume not at all of my
 selfe: for what good haue I wrought to the end thou shouldest
 be mercifull vnto mee, O my God, and that thou shouldest
 iustifie mee? What hast thou found in mee but onely sinnes
 and offences? There is nothing in mee of that but bare na-
 ture which thou hast created: all the rest is my sinnes & faults
 which thou hast wiped away. I haue not first risen up to come
 vnto thee, but thou didst come to awake mee: and before I
 brought any good thing to passe, thy mercy, O Lord, directed
 mee. And Saint Barnard asketh, why men should require
 againe at our hands that which Christ Iesus hath paid for vs?
 He that hath borne the punishment of sinne, and given vn-
 to vs his iustice, the selfe same hath likewise payed the debt
 of death, and hath receiued life: for death being dead, life
 returneth againe, euen as sin being in esse, iustice commeth
 againe. Now death hath beene extinguished in the death of
 Christ, and the iustice of Christ hath beene imputed vnto
 vs. To be short, I say with Saint August: all my hope is in
 the death of my Sauour, his death is my desert, my refuge,
 my saluation, my life, my resurrection, my merit is nothing
 else but the mercy of the Lord: I am not poore of merit so
 long as the Lord of mercies shall haue his beeing: and if the
 mercies of Christ are great, then am I great in merits, and
 looke

looke how much the more he is mighty to saue, so much the more am I assured.

The opinion of Purgatorie, whereon are grounded so many Masses, Obits, and yearly seruices done to the deade, is plainly ouerthrowne by infinite places of holy Scripture: wherof some doe testifie that there is no condemnation for those that are in Iesus Christ, and that liue after the spirit, and not after the flesh: that he who beleueth in Christ Iesus is gone from death to life, & shall not enter into condemnation. Other places there are that assure vs of the forgiveness of our finnes in the bloude of Christ Iesus: his blood cleanseth vs from all sin, saith Saint Iohn: by himselfe he hath purged vs from our finnes, through his bloude we haue redemption, we haue deliuerance, that is to say, forgiveness: hee hath beene deliuered vp for our sanctification, and cleanness, hee hath also washed away our finnes, and defaced our iniquitie: and therefore hee hath promised by his Prophet, that men shall seeke for the iniquity of Israell, & the sinne of Iuda, but it shall no where be founde: and adde the reason, because, saith the eternall, I will pardon their iniquities: Yea were they redder then Scarlet, they shall be made whiter than snow. And likewise the ancient fathers could neuer finde any other Purgatorie in the holy Scripture, then the blood of the Lambe which taketh away the finnes of the world. Saint Augustine saith, that the Catholiques faith beleueth according to the authority of God, that there is the kingdome of heauen, that there is the lake of hell where euery Apostate, or straunger to the faith in Iesus Christ shall suffer torment: of the third place,

Rom. 8
Iohn. 3
& 5. 24

1. Iohn.
Ephes. 1
Col. 1.
Ephes. 5.
Apoc. 1.

Esa. 44.

Ier. 5.

Iohn. 1.

Augu. contra Pelag.
Hipp. lib. 5.

place, saith hee, wee knowe nothing at all, and doe not finde in the holy Scriptures, that there hath ben any such: and also he saith in another place, that there are but two waies; the one leadeth to condemnation, and the other to saluation: and ellwhere hee disputeth agaaainst Purgatorie it selfe: Brethen, saith hee, let no man deceiue you, for there are two waies, and there is not a third for any: hee that shall not be worthy to raigne with Christ Iesus, without doubt he shall perish with the diuell. Here is all the forgiveness of sinnes: Christ Iesus taking vpon him the punishment of our sinnes, and not the offence nor fault, hath wiped away with his blood both punishment and offence: wee are not here without sinne, but wee shall depart from hence voide of sinne. Where is Purgatorie then? Marie be- holde saith he in another place, the purging of our sins is the blood of the iust, that is to say, Christ Iesus. Saint Cyprian saith, that when we shall depart hence, there shall be no other place allotted vnto vs for repentance nor to make satisfaction: here life is either lost or gotten. Saint Hieron likewise vpon Esaie. Chap. 65. saith, that hee wha. shall not haue obtained pardon for his sinnes whilest he liueth in this world, and shall depart in that manner, doth perish vndoubtedly. Hence it comes that another saith, that so long as we liue here we haue a remedie: but when our last end is come, there remaines but a perpetuall prison, that is, for those that shall not receiue remedie in this life: for it is the time of repentance, saith Saint Basil, and so soone as wee are gone, why all power of doing any good is taken from vs. How comes it to passe, saith hee in another place, that the wretched sinfull soule dare be so bolde as to approach vnto

u. de

p. 232.

hir. ca.

verb. D.

m. 37.

verb. D.

m. 31. de

ait. lib. 4.

p. 2.

p. contra

remot. lib.

Cap. 4.

Grego. Na-

giane

Carm. de

Reb. suis in

Moral. reg.

1. Cap. 2. 5.

God? Mary in stedfastly beleeuing, that the purging of her
 finnes hath beene effected through the bloude of Christ
 Iesus. To be shorte, if Roses may be gathered among
 thornes, I might here produce what the Doctores of
 the Romane Church haue conceiued hereof. Lombard Lomb. 12
 faith, that euen as those who beheld the brasen Serpent lifed Sent. Di
 up, were healed from the byting of Serpents: so likewise if by C. Nuna
 a right and true sight of faith we beholde Christ Iesus, who
 for vs was hanged vpon the Crosse, we are thereby deliuered
 and freed from the bonds of Sathan: that is to say, from
 our sinnes: yea in such sort, that after this life, hee findeih
 in vs nothing punishable. Scotus likewise in his 4. booke of
 Sentences, Dist. 15. & the glose of the Canon faith, that
Nec cordis contritione, nec oris confessione peccata remittun-
tur, sed tantum gratia Dei: sed ipsa contritio cordis signum
est peccata esse dimissa, sicut exterior satisfactio signum est
cordis contritionis: gratia enim precedit contritionem. Epiph. 2.
 According to which I conclude with Epiphanius, that 1. 1bo. E
 there is neither fasting, nor almes, nor repentance, nor iu- ref. 59 in
 stice, neither good nor euill: that profiteth, after death. Cant.

It is not my purpose nor intention to set downe
 here in particular, all that which hath distasted me in
 the Church of Rome: there are very many other
 things by me obserued, which in no point agree with
 the worde of God. But I thinke that those pointes
 which I haue alreadye touched, are sufficient enough
 to make it manifest that I haue enterprised nothing
 without good reason, and that my conscience would
 neuer haue suffered me to liue in quiet & rest, if I had
 done otherwise.

All which things, duely & carefully ballanced in my minde, haue exceedingly stirred me vp & moued mee to this resolution: and I thinke verily there is no true Christian soule but is touched with them. I finde that it is a difficult thing to resist Gods voice, and to fight against the truth which discovereth her selfe so appa-
 rantly. My conscience still vrging me, what could I doe else, then sit downe and saye, *O my God leade me in the right way, teach me to do thy will:* I am a poore sheep that is strayed, make me to knowe thy *Sion*. *Drawe me into thy holy Hill:* cause me to see in these troubles and confusions, that shee is the true Church and espouse of our sauiour Iesus Christ: bring me into this rocke of iife, where thou doest gather together thy selected flocke: open my eyes, and suffer mee not to be deceiued with the horrible abuses of the worlde. I did perceiue in generall the corruption of mens manners, and therefore I perswaded my selfe that shee was not the true Church onely through holinesse of outward conuersation: I did know and confesse that she is that company, which hath true faith and followeth the infallible doctrine of the sonne of God, according to the saying of Saint *Ambrose*. *He commandeth vs* (saith he) *to seeke and principally to choose that Church wherein Christ Iesus dwelleth: but there is a church that reiecteth faith & possesseth not the foundations of the Apostles preaching: and such a Church we must leaue.* Yet notwithstanding, I could not chuse but somewhat be touched in my hart, in respect of the vncharitable reproaches, which manye great personages haue a long time vsed against all the

Court

.142.

.158.

.119. &

mb. in

ak. lib. 6.

p. 9.

Court of Rome, & against the principall gouernours and conductors of the Roman Church: and especially considering the complaintes and murmurs, on euery side vsed against the dissolution of the Clergie. I remember the words of S. Bernard who speaketh as followeth.

Now from whom shall the Church conuey or hide her selfe?

All are friends, and all are enemies: all are allies, and all are aduersaries: all are domesticals: and there is none in peace and charitie, all are neighbours, and all seeke but their own profit. They are Ministers of Christ, and serue Antichrist: they walke in the honour of the goodes of the Lord, and yet they honour him not. And hence comes that beautie of the strumpet which thou seest daily gaily apparelled sometimes like stage players, and otherwhiles like kings: hence comes their golden bridles, their embrodered saddles & gilded spurres. By meanes hereof their tables with delicious cates and rich vessell of siluer are furnished, hence proceeds their drunkennesse and gluttonie, the harpe and the viole: hereof comes their wine-presses abounding in plentie, their garners, the one answering the other alwaies full. By this meanes are the hogsheds full of oyntments and sweete Sauer: their purses neuer emptie: & in respect of these things forsooth, they are and will be so called, Princes of the Churches, Archbishops, Bishops, Archdeacons, Deans, Pronosts, & such like. But this comes not so to passe mustly, but because they walke in obscuritie, & trace the worker of darkenesse, & therefore it hath ben heretofore prophesied (& now it is accomplished) behold, in peace my bitternesse is most bitter. It hath beene before bitter in the death of Martyres, after more bitter in the controuersie of Heretikes, and

Barnard
Serm. 33
Cant. Ca.

now most bitter in the manners of domesticall: a man cannot drive them away nor fly from them; so mightie are they both in power and number: the Churches grieve lies in the entrailes; it is incurable, and therefore her bitterness most bitter. *Huberto. S. Barnard.*

psal. 90.
conuers.
pauli.

Hee that desireth to knowe further, let him read the wordes of the selfe same Author vpon the 90. Psalme, and in his Sermon of the *Conuersion of S. Paule*, where he saith among other things: *Alas Lord, those whome wee see to affect the highest places in thy Church, are the first and chiefeest to persecute thee, &c.* He further in his first Sermon of *Consideration to Pope Eugenius*, breaketh forth into these termes. What is it, saith he, that Image makers say vnto thee? *Goe to and stick not: for thou maist boldly buy them with the spoyle of Churches.*

Though there be many that cease not to inueigh against the Ministers of the reformed Churches, & that stick not to call them Heretikes, to charge them with flanders: yet doe I plainly perceiue that they are thus hardly dealt withall, contrarie to all reason and equitie of conscience. In some of them I haue founde true simplicitie ioyned with modestie, the sweetenesse of their demeanure and many other vertues which are the true notes & infallible effects of a right Christian: by meanes whereof I am not, nor ought to giue any credit to the detractions or vncharitable speeches of the world. For my conscience hath brought mee back to this point, that the truth of Religion depends not of mens conuersation, but of the will of one onely god, which by his word he hath made manifest vnto vs.

I heartily pray the brethren of my Order, and also al other, to consider & ponder in their mindes the force of these reasons. I haue not forsaken them to iniurie or wrong them in any point, nor to bring any scandall vnto them. If I could haue remained among them with tranquillitie of conscience: if I did not thinke to offend God, by continuing in this profession wherein I haue beene nourished so many yeares, surely I had yet beene with them. Brethren, it is not my will nor intention to offend you: I perswade my selfe likewise that there is none can iustly reprove me of my comportment and behauiour: I was neuer culpable of dronkenesse, of adultery, or any other such misdemeanour: I was no prophane person among you, but haue shewed my selfe zealous in maintaining and aduancing your order. You know that, through my diligence and care, two of your decayed and ruined Monasteries haue beene reedified: the one neere *Troye* in *Campane*, the other in the country of *Mayne*. I haue followed your businesles and affaires in all trauaile & vigilancie, and I knowe you are not ignorant how that I haue had issue to your contentment: I haue so well demeaned my selfe among you, that I purchased vnto you many heritages and rents: yea and forgiuen you some. Wherefore I beseech you, and exhorte you in gods name, & with all the affection of my will, that with a spirit of meekenesse and feare of God, you doe examine if I haue not done holily and religiously, to lay holde vpon the true worde of God, directed therunto by his spirit: And if you finde that it was not my

dutie to haue done otherwise, then that you would
 the more speedily take the selfe same resolunō in hād,
 and following my steppes, direct your course to the
 hauen of eternall life : whereunto I hope to come
 with all the true faithfull & elect flock of Christ Iesus.
 Before my departure I would gladly haue laide open
 my deliberation and the reasons whereon I grounded
 my selfe : I would haue exhorted you to take in hand
 the same resolution with mee, I would haue embra-
 ced you and witnessed that I desire al manner of good
 vnto you : but the most part may then imagin to what
 great daunger I had exposed my selfe, and the small
 hope left mee to haue profited therein.

O my Lord Iesus confirme mee in this resolution,
 suffer mee not to yield vnto the assaults and combates
 which are or may be made against me : helpe my vn-
 beliese, encrease the faith within me, fructifie in mee
 that assurance of *Abraham*, who belieued in hope a-
 gainst hope : arme me with thy promises, deliuer me
 from the snares of my cruell enemies, make me (good
 Lord) in effect to feele that thou art with me: and wilt
 be (as thou hast assured *Abraham*) my most liberall
 guerdon. I seek my saluation: giue me, blessed Sauour,
 an assured place of retrait in thy holy *Ierusalem*, spare
 me in the temptations of the worlde : but if it shall
 please thee to exercise me therein, fill mee I beseech
 thee with the spirit of constancie, to the end that, final-
 ly hauing carried away the victorie, I may enter into
 Paradice with thy most happy seruants. *Amen.*

He forsaketh not the Church, that with his bodie goeth

out from her: but he that with his spirit & minde renouēceth
 the foundations of Ecclesiasticall truth leaueth her. We bee
 gone out from her with our boie, but they frō vs with their
 spirit: we haue left with them the foundations of the walles,
 but they with vs the foundations of the Scriptures: wee haue
 left and gone away from them according to the apparances of
 men, and they from vs according to the iudgement of God:
 and therefore, the Christians corporall doe persecute & trouble
 vs that are spirituall. But to them is properly addressed that
 which the Lord saith; O Hierusalem, Hierusalem, thou
 that killest the Prophets. &c.

Chrysost.
 in Math.
 hom. 46.

Reade, saith Saint Ierome, the Apocalips, and consider
 that which is there written of the woman clothed in Scarlet
 with blasphemie written vpon her foreheade, of the seauen
 Mountaines or hils, of the great waters of the miserable Ba-
 bilon. This is that rocke of Tarpeius, so many times beaten
 with thunder from God, for that it was displeasing in his
 eyes. Come out from among them my people, saith the Lord,
 that you be not partakers of her sinnes and wounds: fly from
 Babilon, let every one saue his soule, for she is fallen, she is
 fallen, and is become the habitation of Diuels, and a refuge
 of vncleane spirits.

Hieron.
 Marcel.
 duam.

FINIS.

Faults let passe,

By the Translator.

Page 60. line 3. Keeper of the Couent, for Gardian of the Couent.

By the Printer.

Page 67. line. 10. all of the host traditions (escaped in some fewe copies)
 for all the host of traditions. pag. 74. line 6. 1600. for 1601.

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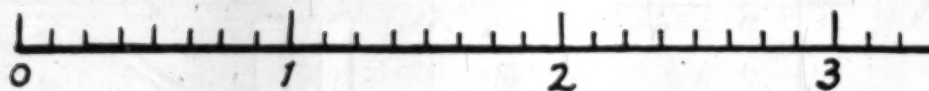
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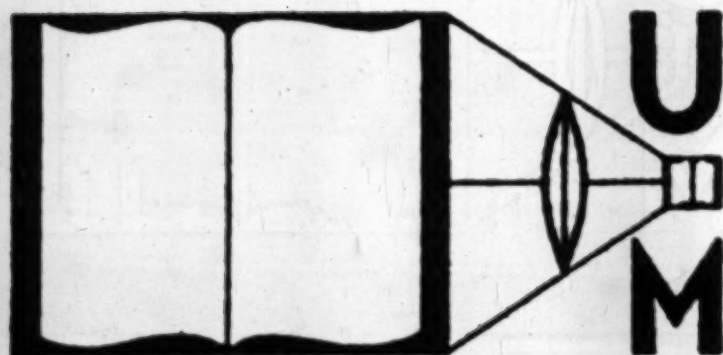
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